

The Catholic Educational Review

OCTOBER, 1929

A PRACTICAL METHOD OF TRAINING FOR CHARACTER

From the Catholic point of view we can sustain personality, which is consummated solely in and through union with God, only by continuous use of the Sacraments and other supernatural aids to Catholic life. In order to treat adequately the enemies of perseverance in achieving this goal, because of lack of space we shall be content with merely mentioning the supernatural aids: the Sacraments,¹ the Sacramentals,² prayer and various devotions, meditation on Christ's Passion, and spiritual reading.

The enemies to perseverance in living a Catholic life (Synonymous with the highest type of character) are the world, the flesh, and the devil, and the seven deadly sins. No matter in what disguise they appear, these deterrents to holiness have not changed since the beginning of time. We must, therefore, impress youths with the idea that a man's enemies are those of his own household and that no enemy is for us so powerfully anti-spiritual as that of our own nature (whether we objectify that truth with the story of Jacob and the Angel or St. Bernard's "We are our mortal enemies" or Willa Cather's *My Mortal Enemy*). To encourage young men to bring their weaknesses and bad tendencies and habits to light, we suggest the annotations of the pamphlet *Perseverance*,³ which treats the topics we shall now consider.

¹ We recommend St. Francis de Sales' *Introduction to a devout life* to increase enthusiasm for the Sacraments. Father Martindale's *The sacramental system* (Treasury of Faith series, Macmillan) is one of the latest, stimulating works of the subject.

² Sertellanges treats the Mass, and so forth, ably in the *Church*, p. 187 ff.

³ A pamphlet published by the Eucharistic Press, Notre Dame, Indiana. For a method used in annotating such pamphlets together with the students' reaction, see the *Grail*, 10:27 f., May, 1928 (*Perseverance*). *Catholic Apostolate*, Jan., 1929 (Newman's "Neglect of divine calls and warnings"), *Little Flower Circle*, Jan., 1929 (Cavanaugh's "Conquest of life" and "The

Disorder⁴ and haste⁵ (as opposed to patience), together with neatness, putting things away, filing, and procrastination⁶ and sloth,⁷ are best treated with work and habit formation, later in this paper. Since accounting is one of the most widely advertised courses on our campus, we make good use, in this connection, of analogies to bankruptcy as the result of bad accounting, of the necessity for an accurate tab on merits and demerits with frequent striking of a balance, if we would remove obstacles to perseverance. (This is, of course, the Particular Examen.) Leonardo da Vinci's comparison of patience, as a protection against wrongs with clothes against cold students find pertinent. The more cloth put on as the cold increases, the less will it have power to affect us.

Overconfidence⁸ and overtraining⁹ we may group because of their excess. Egotism encourages moral corruption, and in treating it we must discover whether the overconfidence burgeons from pride or from an implicit feeling of self-sufficiency that never seeks direction or that objects to advice or that has on occasion successfully overcome temptation. In either case we have a more serious problem than if it comes from few and weak temptations or from natural assurances that God gives adolescence until they get sense. Youth should, of course, be told that the devil often

price of a soul"), *Sign*, Jan., 1929 (Newman's "Mental sufferings of Our Lord in His Passion"), *Parish Visitor*, Feb., 1929 (Cavanaugh's "Modesty of culture"), and *Sentinel of the Blessed Sacrament*, Feb., 1929 (Spalding's "Ideals of youth").

⁴ Newman's "Neglect of divine calls and warnings" has brought to an accounting many a student's disordered life. *Pere Plus' Facing Life* ("My Room," p. 62 f) is suggestive. The *Religious Bulletin* discusses at intervals anger, controlling emotions, keeping track of frequent Communions or attendance at October Devotions on the Eucharistic Calendar, and so forth.

⁵ See "Spiritual conferences for college men," the *Grail*, 10:23 ff., May, 1928, for a stimulating treatment of haste, impatience, and speed in daily life and the necessity for patience as well as energy for an accomplishment in things of the spirit. The *Religious Bulletin* treats prudence in this connection.

⁶ The story of St. Norbert's putting off his surrender to God until he enjoyed more of the king's favor drew from a youth an unusually sane consideration of the "Wait-awhile," "This time doesn't count" policy. Here we may bear in the fact that it is sacrilegious to receive the Sacraments if one plans sinning later—a case that should be recorded in full is that of a chaste college man of junior standing who, hearing the talk of blackguards, considered seeking experience in impurity.

⁷ Fortitude combats sloth. Students read the Bible—*Luke* 19:21—and *Benigna Consolata*, pp. 26 and 42.

⁸ *Eccles.* V, *Psalm* cxi, *Matt.* 6:31-2, and *Luke* 18:9.

⁹ See Rev. E. F. Garesché's *Life's Lessons*, p. 86 ff.—"On going too far."

lulls prey with a false sense of security and that spiritual life undernourished atrophies and disappears.

For overtraining the analogy to the physical order appeals strongly to young men deeply interested in athletics; and the spiritual director is best aid for the novice attempting too much or too eager to deepen an inner life. (The following paper I append by way of illustration; it opened a delightful friendship and brought much information about how vocations may be discouraged through hearing, "He'll make a fine priest.")

We often hear of the sad case of a person's being religious to such an extent that all interest and fervor is lost. Some men, whom I know, have lost all interest in religion; that is, they never attend Mass or approach the Sacraments. Still they say they believe in the laws of God and of the Church and are called "good" men. They have no habits which keep them away from God. If you ask them, "Don't you ever go to Church?", invariably they answer, "No, I had enough religion when I was young to last me," or "I went to Mass every morning when I was home."

These and similar answers show that they have become spiritually stale, in much the same manner as athletes who have overtrained. Spiritual staleness, unhappily, seems to last long and grow worse with time; whereas physical staleness may be got rid of with comparative ease.

These men who have a distaste for spiritual things and despair of ever bringing themselves back to good Catholicity should be object lessons to us if we ever think of trying to take on too much in our spiritual life. I do not think that fault always lies with the persons themselves but rather with their parents or their superiors who had charge of them in their youth, who in their short-sightedness perhaps force those under their authority to take on more in the spiritual life than they are able.

The less said about impurity¹⁰ in public the better. A recognition of the bad psychology of attracting the adolescent mind to the pitch which defiles should abolish all discussion of sex matters in college courses or with any other group of youngsters.¹¹ We shall consider lack of restraint in connection with diversion in the

¹⁰ Class teaching of sex hygiene condemned: *Month*, 129:89 ff.; *London Tablet*, 144:716; *Eccles. Rev.*, 62:12 and 63:481.

¹¹ *Ephesians*, 5:1-9. Students' papers recording victories appeared in the *Grail*, 8:461 and 501 (Feb. and March, 1927) and 9:77 (May, 1927). The *Religious Bulletin* devotes three entire issues to "A clean heart for Mother's Day," another to the vow of chastity (which every man keeps), several on impurity, and a dozen in series to marriage. The Novena in honor of the Immaculate Conception gets a series of *Bulletins* pertinent in this

last section of this paper; many young men do not understand that unrestrained eating, drinking, or dancing leads to impurity, that naturally appetites grow with feeding, that checked they serve as God intended they should.

The degradation to which a vicious youth can sink appalls us;¹² and we have our stupidity to blame when we do not strive to direct the natural development of the dawning of the sex instinct in the healthy boy to its natural fruition, feelings of chivalrous devotion.¹³ To encourage immediate satisfaction is to arouse brutality and degenerate tendencies. Devotion to Our Lady has aided many a college man in making a silly girl behave, protecting her against the consequences of her own foolishness.¹⁴

In connection with a study of the Sixth Commandment we may well associate four Fruits of the Holy Ghost: chastity (opposed to lust)—an evangelical counsel, continency, modesty (Ninth Commandment), and peace (for the innocent). We might mention in this connection also: presumption—a sin against the Holy Ghost (God will not be mocked), sodomy and murder (Fifth Commandment—birth control)—two sins crying to heaven for vengeance, and gluttony (opposed to temperance).

connection. (See the *Parish Visitor*, December, 1928.) Butler's *Lives of the Saints*, Sts. Julian and Basilissa (Jan. 9), Sts. Scholastica (Feb. 10), Ursula (Nov. 21), Agatha (Feb. 5), Brigid (Feb. 1), Agnes (Jan. 21), John the Evangelist (Dec. 27), Nicholas of Bari (Dec. 6), Thecla (Sept. 23), Louis (Aug. 19), Aloysius (June 21), Casimir (Mar. 4). See *Catholic Mind*, Vol. 25, No. 22, Nov. 22, 1927 (Pastoral of the Irish Bishops); editorials in *Catholic World*, 125:690 (Aug.) and 126:118 (Oct., 1927); G. K. Chesterton's *Heretics*, p. 26; F. W. Foerster's *Marriage and the sex problem*, pp. 3-7 and 163 ff.; the Rev. H. C. Hengel's "Dangers and Safeguards," *Our Sunday Visitor*, Mar. 18, 1928; Hill's *Catholic's Ready Answer*, 218 ff., 480 ff.; the Rev. Dan'l A. Lord, "The pure of heart"; the Rev. Fredk. Macdonnell's *Boylard Bridge*; the Rev. C. C. Martindale's *The Difficult Commandment*; Fr. Fulgence Meyer's *Youth's Pathfinder*; and the Rev. A. Power's "The flame of passion" (A. C. T. S. pamphlet). Dr. J. J. Walsh's *Psycho-therapy* treats the subject from the medical standpoint—an admirable discussion.

¹² For Bulletins describing an unusual case of regeneration from impurity, brutality, and egotism through the help of Our Lady, see the *Magnificat*, 42:31 ff., May, 1928.

¹³ Father Dillon, O.P., has made an attractive selection of *Maxims of Chivalry* from Kenelm Digby's *Broadstone of Honour*. The Catholic Students' Mission Crusade movement offers splendid opportunities for realizing anew this chivalry.

¹⁴ For student papers recording experiences of this sort see the *Grail*, 8:461, Feb., 1927, and the *Magnificat*, 42:31 ff., May, 1928. For non-Catholic agreement in this matter, see Dr. F. W. Foerster's *Marriage and the sex problem*, *passim*.

The most pitiful case of gluttony in my experience was that of a college sophomore, brilliant in learning from books but almost psychopathic in his lack of will in regard to drunkenness. He never acknowledged that drinking was his difficulty; he pretended inability to study.¹⁵ Putting himself on schedule, avoiding the sphere wherein failure had so often resulted, initiated reform. Publishing his intention to a fellow student,¹⁶ which is another form of pledge, seemed to protect his thoughts and to restrain him from playing with temptation. He went back to daily Communion again—and practicing the presence of God guarded him much as the presence of noble mortal company induces best thoughts and forgetfulness of frailty.¹⁷

Unless one pauses to think, the temptation to become sarcastic when discussing stagnation of mind is strong; and yet that stagnation we decry is the outcome of not thinking. If every individual would perform no action unless its motive were reasonable and unless it conformed to objective truth, we would be saved much "thoughtless" sinning.¹⁸ Meditation will give us a criterion; the Holy Ghost will give us wisdom, understanding.

"Temptation is not sin"¹⁹ has brought the courage to persevere to many a troubled soul who did not realize that memory or imagination are not thought any more than are emotion and knowledge. Administering mental hygiene, which considers working, motivating habits, right mindedness, confidence, enthusiasm, thinking in relation to religion, perfection in little things, and how to diagnose one's difficulties, has until recently been the work of the spiritual

¹⁵ A fellow student had arranged our meeting and had given the history of the case. The drinker's spiritual director thought he had a "pledge complex." He had been only too eager to take a pledge many times before.

See editorial in *America*, Oct. 9, 1926, "Youthful alcoholism"; I *Cor.* 6:10 and *Luke* 1:8; the *Grail*, 8:500 (Mar., 1927) presents students' reactions against drinking; Father Lasance, *Young man's guide*, p. 234; editorials in the *Messenger of the Precious Blood*, July and August, 1927; the Sixth Annual Religious Survey (University of Notre Dame, 1927), p. 136 f. "What influences keep you from drink in college?"; and John Wiltbye, "Booze and the young," *America*, 39:233 f., June 16, 1928.

¹⁶ See A. Confrey, *Orientation Notes and Outlines*, p. 71 ff.

¹⁷ The *Religious Bulletin* discusses questionnaire cases of drinkers. (One asked, "What would you write if some student died that wasn't so good? Like myself."): "Bragging about drinking." "You can't be drunk and be a gentleman," and "Influences that keep fellows from drinking."

¹⁸ See Pere Plus, *Facing life*, p. 84.

¹⁹ Leaflet, Eucharistic Press, Notre Dame, Indiana.

director in private conference. Since, however, the course in orientation²⁰ has become a regular part of the curriculum of the Catholic college, much that had to be done in vitality-sapping conferences the student himself can handle.

The individual who does not know how to use his imagination properly is handicapped by evil thoughts and by brooding over imaginary troubles, aggravates the seriousness of trifles until he is discouraged. Personal imperfections are typical of human nature; it is the unusual being who has few. But that some of the most promising young people fail to see that is patent. They must learn to ward off the depressing I-am-a-failure handicap. The Cure of Ars (St. John Baptiste Vianney) used to recommend the novena for perseverance to the discouraged: those whose temptations are many and strong must realize that the devil never quits; those who have failed under unusual circumstances (during vacation, for instance); those worried over the loss of fervor in daily Communion; and those who have been successful but for whom suddenly everything seems to go wrong—mistake after mistake, forgetting to go to class, failure to get lessons prepared. (The devil is trying to weaken their determination to do right.)

The Question Box brought queries revealing phases of these common problems. The answers are included to show the method of treatment.

How can a student overcome *rotten thoughts*?²¹

Ans. (1) Practice daily Communion; (2) Keep busy, and take plenty of exercise; (3) Do some spiritual reading, which will furnish material for good thoughts as substitutes; (4) Say an aspiration or make the sign of the Cross, at least with the thumb on the forehead or heart, when a thought arises. Read *Temptation is not sin*.

How can you drive evil thoughts from your mind and make them stay out?

Ans. Some suggestions on driving them out were given Friday (q. 95). You can't expect them to stay out until half an hour

²⁰ See "An orientation course developed through discussion," CATH. EDUC. REVIEW, May, 1927; "Training students to reason through discussion," *Ibid.*, March, 1928; "Orientation through correlation," *Ibid.*, April, 1928; "Teaching the unit: diagnosis of difficulties," *Ibid.*, Nov., 1928.

²¹ At intervals the *Religious Bulletin* devotes issues to the question of purity of thought. See *Genesis* 20:3-5; *Ephes.* 5:1-9; *Psalms* 140 and M. G. R.'s "Hymn to the Sacred Face" and *St. Andrew's Missal*, Collects against evil thoughts and for those under temptation (p. 177).

after you're dead, according to the judgment of an old missionary. They may be a good thing; they may save your soul. They keep you humble, they incline you to be charitable to others who may have temptations worse than yours, and they make you depend upon God. Every temptation resisted gives you grace and merit and develops your character. Don't worry about them.

Granted that there may be a purpose in the temptation to the unworthy thought, we must agree that the next characteristics of the stagnant mind are personal offenses, never means of spiritual advancement.

Is vulgarity always sinful? When, if not always?

Ans. Cardinal Newman calls it the worst of sins because it contains so many little sins. An alumnus was telling the other day about his first impression of the moral ideals of Notre Dame men. It came years ago, and it made a deep impression. It was at his first meal in the refectory. A student made a dirty remark and laughed, thinking he had cracked a joke. Every other man on the table except the new man jumped him—vigorously and seriously. He tried to laugh that off and the head of the table gave him orders: "One more crack like that out of you and we'll find you a place where you can eat out of a trough." That settled that. It made a mighty good first impression.

Two classes of young men violate the code of decent conversation at meals—the subnormal and the degenerate. The young man with the child mind still revels in the indecency excited by the beginnings of sex curiosity, and when he grows up he will be as decent as other people. The degenerate knows nothing else to talk about; and you may have observed that any young person who knows all there is to know about sex generally is a total ignoramus on useful and wholesome matters.

The *Religious Bulletin*²² considers negative characteristics—"Faults your mother may have overlooked"—including boorishness, filthy language; in fact, a collection of pointed paragraphs "Bullets from the *Bulletin*: how not to curse" was at one time prepared. The next two paragraphs are typical of the material:

²² Other stimulating *Bulletins* treated obscenity, Conan Doyle's blasphemy, scandal, mediocrity, settling arguments, slandering priests, wasting time gabbing, empty heads, lying, bragging, laughing at filthy tongues, modern journalism, Mencken, Nathan, magazines removed from the newsstand, and a humorous but pertinent series on "Representative Men," including Woozy Fluffnoodle, Rufus Straddle, Mike O'Growler, Swickenham Smug, Sylvan Pooch, Snooty Onelobe, T. McGoover, Sad-eye Mulligan, Skunk Gilhooley, Bravo Bravado, Whimsy Hypockets, and J. Woebegone Paininthe-neck.

I would like to see a discussion on swearing.²³

Ans. A college man shouldn't need one. Profanity is the conversational crutch of the unlettered. It is a badge of weakness, either of mind or will; of mind, in one who knows no better words to use; of will, in one who lacks the power to correct a habit of infantile blustering.

Another approach explains that by swearing an individual commits ten offenses at once: He breaks the Commandments of God, violates the law of the land, transgresses the rules of good conduct, outrages decency, insults good people, profanes sacred things, shows his bad bringing up, dishonors his parents, and does what he should be ashamed of and what he will regret.

One naturally associates the Holy Name Society with prevention of violations of the Second Commandment; and even a junior branch is a necessity. Children cannot have objectified for them too soon the meaning of the Decalogue. Under stagnation of mind we must include also offenses against the Seventh, Eighth, and Ninth Commandments, with special mention of modesty—that youth may develop holy in thought, watchful in words, and grave in all behavior. The feature article in the *Messenger of the Sacred Heart*, together with the League leaflets of the Apostleship of Prayer for November, 1928, were helpful in this connection.

That young men are eager to overcome these shortcomings questions submitted reveal:

How about a *Bulletin* on envy?

Ans. Nothing doing. It's too mean a vice to deserve that much space. While envy breeds murder and the things that lead up to murder, and while envy brought original sin into the world, envy does not, as a rule, harm anyone but the one who harbors it in his bosom. Envy eats out the heart of its victim; it is a spiritual

²³ See also editorials in *America*, 38:519 (March 3, 1928), on blasphemy; 38:3 (Oct. 15, 1927) on the Joint Pastoral of Irish Bishops; 38:407 on the prevalence of perjury." In Butler's *Lives of the Saints*: St. Bernardine of Siena (May 20), St. Delphinus and others (Dec. 24) St. Felix of Valois (Nov. 20), St. Didacus (Nov. 14), St. John Nepomucene (May 16), and St. John the Silent (May 13). Additional material may be found in Brown's *Yale Talks*, p. 150. Calderon's *Mighty Magician*, Bishop England's *Prayerbook* ("The Jesus Psalter," p. 321). Father Macdonnell's *Boyland Bridge* ("Snakes and sneaks," p. 111 ff.), Father McGovern's "Menace of Perjury" (*Holy Name Journal*, June, 1927, p. 14 f.) and Father Martin-dale's *Difficult Commandment*, p. 27 ff. The *Catholic Mind*, Vol. 26, No. 12, June 22, 1928, reprints excerpts from a sermon delivered by the Rev. A. I. Keegan, C.M., dealing with the Holy Name man.

cancer. "The eye of the envious is wicked; and he turneth away his face, and despiseth his own soul."—*Ecclesiasticus*, vi, 1.

How can I overcome a tendency to crab?²⁴

Ans. By keeping in mind that a grouch injures no one but himself. If you don't correct yourself now you may have to lose a job or miss a promotion to realize that people think for themselves and check your crabbing against you and not against the object of your criticism.

What is the best remedy for selfishness?

Ans. (1) Meditate on your own uselessness; (2) Do a certain number of acts of charity each day; (3) Get the names of a few needy families from the St. Vincent de Paul Society, and carry a basket of groceries around to them. It helps one to view misery.

How can one with a romantic turn of mind overcome selfishness?

Ans. Romance should breed beautiful charity. Let the romantic mind turn to something besides its possessor. Read the Life of St. Francis of Assisi to see how this is done.

Why do we love God because we fear hell, and not with real love?

Ans. Because the material side of our nature makes us very selfish, and we have to rise slowly, and with many falls of selfishness, to a real appreciation of God's goodness.

Case S

S is under the impression that a priest once told him he could read books on the Index so long as he was sure they weren't damaging him morally.

It's wonderful what impressions people carry away sometimes. That proposition was condemned in a decree of the Congregation of Indulgences on May 23, 1898.

Case J

J reads books on the Index, doesn't know anyone who would marry him, has given a truly remarkable demonstration of will power, receives Holy Communion practically daily, wants to know how the Catholic Church or any member of the Church can

²⁴ See Dr. Kerby's discussion of the fallacy of underrating evil in self and exaggerating it in others, *Eccles. Rev.*, Sept., 1927, p. 270 f. See also Father Kirsch, *Catholic teacher's companion*, p. 316 ff. ("Temperament"); Fr. Lasance, *Young Man's Guide*, p. 778 f. ("Quit gossiping"); Father Le-Buffe's "the wrong way," *Messenger of the Sacred Heart*, Jan., 1928; D. Morin's *Ideal of the monastic life*, p. 42 ("Murmuring is directly opposed to holy indifference"); Cardinal Newman's *Grammar of assent*, p. 347; Pere Plus, *Facing life*, p. 47 (just anger as opposed to bitterness and discontent).

In *Thoughts and theories of life and education* (p. 68) Bishop Spalding suggests we show children how a thing is gross and degrading, that we make him feel that lying and deceit are cowardly and ignoble, because character is moulded by deeds, not by doctrines.

condemn a man without knowing the circumstances, and states finally: "I sometimes doubt in various matters I am told I should believe. I am praying that I may see and believe, act accordingly, and enter Heaven (if there is such a place)."

Here is the nice woolly lamb who plays around with billygoats. If he doesn't stay with his own flock he will smell badly of billygoat. Bad books are no good.

University of Notre Dame,
Notre Dame, Indiana.

BURTON CONFREY.

(To be continued)

SHALL WE MAKE THE LIFE OF CHRIST THE CORE SUBJECT IN RELIGION ON THE HIGH SCHOOL LEVEL?

Every teacher of high school religion is aware of the note of dissatisfaction with present methods of religious instruction sounded in educational literature. At one time methods of teaching are attacked; at another the course of study is assailed; at another the unpreparedness of the teachers in the religion department is censured; at another systems of distributing credits are criticised. This note of discontent cannot be interpreted as pessimism. It is rather indicative of growth and a desire of progress on the part of religious educators. Teaching the religion class is the most important task of the day for the religious teacher. It is logical, therefore, that the very best thought of our educational leaders be directed to this subject of the curriculum. A study of the various articles on these topics from educational magazines, texts, etc., reveals the fact that progress has been the watchword in the past few years; but there is much yet to be accomplished for the improvement of religious instruction, if we are to continue to win youthful hearts to a fuller practice of the virtues of Christ.

The present article attempts to suggest a course in religion for secondary pupils and to prove that this course of instruction accomplishes the general aims of religious instruction and is adapted to the nature and needs of adolescents.

The course suggested is as follows: The life of Christ is to form the core subject in religion for the first three years of secondary work. The dogmatic, moral, liturgical and apologetic phases of religious instruction, generally taught on the high school level, are to be presented in connection with their Scriptural background and not as isolated fragments of knowledge. For example, the study of the Annunciation, from the first chapter of Saint Luke's Gospel, will afford the setting and the unifying incident for the teaching of the doctrines of the Incarnation of Christ and the Immaculate Conception of the Blessed Virgin. The same narrative will vivify instruction on the devotions of the Angelus and the Rosary; a simple method of meditating; the liturgy of the feasts of the Annunciation and of the Holy Name; respect for the

Holy Name of Jesus, etc., etc. The course for the fourth year students is to be concerned with Church History. The events of the first years of the existence of the Church are to be studied from the Acts of the Apostles and continued down through the centuries with the aid of source materials, whenever these are simple enough in content to be digested by senior students.

In teaching the course, emphasis is to be placed on Christ's personality, on that of our Blessed Lady, the Apostles, and those characters intimately associated with the life of Christ and the spread of the Church. Reverend Felix Kirsch, O.M.Cap., writing in THE CATHOLIC EDUCATIONAL REVIEW, says: "Personality has rightly been called the divinest thing in the world, because it is the only creative thing; the only power that can give to material already existent a new order and a new form."¹ What better personality can be offered for the student's consideration to fire and imbue him with the desire to live the life that is best for eternity? To call ourselves Christians is a self-deception unless we seek to mould our personal lives on Christ's teaching and example; but we cannot mould our own lives or those of others on Christ's life, if we do not know it. We are training Christians in our religion classes, and yet how woefully ignorant are so many followers of the Nazarene of the human and divine personality of their Leader. Knowledge of and appreciation for the Divine can never precede psychologically a knowledge of the human; hence the reason for emphasizing, in the years of adolescence, the human personality of Christ and at the same time for giving the student occasions for catching glimpses of the Divinity. The objection made by some that emphasis of the Human Personality of Christ minimizes in the mind of youth the Divine Nature of Christ is here foreseen. Christ Himself is the Teacher *par excellence* of all times. What was His method of teaching men to know His equality with His Heavenly Father during His three and thirty years of life on earth? How often did He manifest His Divinity to His followers in comparison with the number of manifestations of His Humanity? His one manifestation of Divinity on Mount Thabor to His chosen three apostles was

¹ Kirsch, Rev. Felix, O.M.Cap.: "The Spirit and Personality of the Teacher." THE CATHOLIC EDUCATIONAL REVIEW, 1925, p. 618.

conditioned by inviolable silence on their part until after His Resurrection. We do not lessen His Divinity by emphasizing His Humanity. Rather we must teach our students to penetrate the veils which enshroud the Divinity by knowledge of and familiarity with the Humanity.

If the course is to attain the purpose for which it is intended, religion is to be conceived as the attainment of right ideals, appreciations, attitudes and habits through translating knowledge into activity. The information-giving element of religious instruction must be subordinated to practice as a means to the end and as the source of motives, directions and goals. The constant appeal should be to the student's will, emotional responses and ideals for these are the factors which will inevitably lead to activity. Knowledge and convictions must be made functional in the order of conduct and character. The supreme and ultimate test of success or failure in religious training is the after lives of our students; but the worth of their later lives will be judged by their actions rather than by the intellectual content of those actions. Actions, for the most part, are the offspring of habits; hence the importance to be attached to the formation of habits as a goal in religious training. Virtue has been defined as a habit of good. Only, therefore, where positive religious virtue has been acquired and cultivated in the years of adolescence until it has become a second nature, until it has entered the very life of the pupil, will religious training be effective in the years of post-adolescence and senescence. The fundamental law of all pedagogy is this, that the learner must do his own learning. As Doctor Shields very beautifully expressed it, "The temple of life and mind can be built by none other than the inward dweller."² The teaching of religion has its special method; but special method must always be based on the principles of general method, and the first principle of general method is that we learn by doing, by self-activity, by experience. Youth needs to know religion and not merely to know something about it. Ideas and not mere information must be acquired. Ideas will generate love; love will induce service; service will engender virtue. Religious development must

² Shields: "Philosophy of Education," p. 111. Washington, The Catholic Education Press.

be effected by assimilation and the principle of assimilation is within. Education is ultimately a dynamic and functional process, and the instructional aspect of education cannot be separated from the habit-forming elements. Education is never complete until it effects habits.

Basically the course suggested offers little novelty in content, for there is no need to change the fundamentals in a religion course. Necessarily the subject matter is our divine faith, its truths, practice and defense. If the course can lay any claim to originality, it is only in terms of method and correlation. It does not attempt to shift the emphasis in religious instruction from dogmatic truths to Scripture, or from dogma to liturgy. Rather it is a scheme by which dogma, morals and liturgy may be emphasized in their proper relationship, and in all the richness of beauty and sublimity that is in them. Logical thinking and concise dogmatic expression are essential in any religion course. The higher intellectual life of man must have true substance on which to feed, and the substance for religion is presented in the dogmatic truths which it offers for our acceptance. But truth, to be effective, must not only be known. It must be lived. If it is to be lived it must be presented in its living models, its perfect embodiment. Moreover, there must be a proper unifying, vitalizing and vivifying force in the study of dogmatic truths. This proper force is the life of Christ. The end of religious education can never be mere knowledge. It must lead the individual unto life in all its fullness, and that life is the sharing of the life of God. "This is eternal life that they should know Thee, the only true God and Jesus Christ Whom Thou hast sent."³ In order to teach the life-giving power of religious truth, it must be presented as it is inherent in the life of Christ.

In determining the content of any course, attention must be paid to the aims or objectives to be accomplished by the particular subject. Therefore, in appraising the value of the life of Christ as the core subject in religion for pupils on the high school level, cognizance must be taken of the purposes of religious instruction in an effort to decide whether or not this course, as it is recommended, accomplishes these aims.

³ Saint John. xvii, 3.

The goals which have been set forth by teachers of religion appear numerous at first sight; but, if analyzed, they will be found reducible to four primary objectives. Religious instruction, if it is to be effective, should train intellects in the acceptance of religious belief, emotions in the admiration of religious truth, and wills in the attainment of the practice of virtue. It should, moreover, develop a life of prayer and union with Christ. "Rational life is composed of knowledge, feeling and conduct, and divine truth must enter into every phase of these three spheres. It is a grave mistake to suppose that religious teaching consists in the communication of forms and precepts. It is training unto life."⁴ Any system of religious instruction which accentuates the memory to the detriment of the will or the emotions is not sound. Likewise, any system which will appeal solely to the emotions without a sturdy strengthening of the will, must produce Christians far from the ideal set forth by Christ Himself. The object of all religious teaching, therefore, is to effect a unity, a human personality, modeled on the pattern of Christ Himself. Religion should integrate the mind and heart and will, and produce one thing, a personality whose conduct is fashioned after the life of Christ. "Christianity is above all things else the worship of Christ, our Lord, as God become Man for our sake, 'propter nos homines et propter nostram salutem,' and Catholic teaching, whether dogmatic or moral, is nothing else than an elucidation of the mystery of Christ and of our relations with Him as the life-giving principle of the new and higher life wherein man is united in perfect love with God. The personality of Christ, consequently, is the supreme fact of interest in Catholic teaching, and the revelation of His Life and mission amongst us is the basis and justification of Christian ethics. Were Jesus Christ other than the Catholic Church believes Him to be, Catholicism in all its aspects would fall to the ground. The Catholic belief in the personality of Christ is, as it were, the very soul of Catholicism; the primary premise of all its dogmatic teaching; the first principle from which the Christian moral law is derived."⁵ "Let us inquire what is the

⁴ Maceachen, Rederick, DD.: "The Teaching of Religion." p. 4. Macmillan Co.

⁵ "The Person of Christ" in *God and the Supernatural*, p. 168. Edited by Father Cuthbert, O.S.F.C. Longmans Green and Co.

ruling aim, the supreme object of religious teaching around which everything else clusters and revolves. It is to be Christ-like. At core Christianity is not a creed, not a ritual, not a theology, not a system of pious practices. Fundamentally, it is a homage of the heart expressed in an unfaltering allegiance to Christ, the Universal King, and His Sacred Cause."⁶ Hence the ultimate purpose of all religious teaching is to develop, in the individual soul, this ideal of likeness to Christ. But such an end cannot be accomplished without a specific training of the powers of the soul. The mind of the adolescent must be trained in the acceptance of the beliefs of the Church, his emotions must be capitalized and chastened, and his will must be induced to seek and attain the practice of virtue. "Asceticism for the high school student is the system of spiritual athletics through which the soul is coached and trained to win the game of eternal life."⁷ "To the query, 'What is the aim of teaching religion in the high school?' the answer is here ventured, that it is to enable the student to 'Put on Jesus Christ'; in other words, to know Christ."⁸ St. Paul, undoubtedly the most successful teacher of religion the world has ever known, epitomizes the aim of his instruction in these words: "I preach Christ and Him crucified."⁹

The life of Christ as the pivotal theme in religious instruction of adolescents accomplishes these aims set forth by competent teachers in this field. Daily study of the personality of Christ engenders appreciation for the beauty and sublimity of that personality. Consonant with this acquired appreciation come glimpses of Christ's attitudes toward certain circumstances and conditions of life. Thence is awakened a desire to mould one's attitudes toward the circumstances and events of life on those of Christ. Silently but persistently is intensified the admiration that is best voiced in imitation. Knowledge becomes functional in the acquisition of attitudes. Attitudes oft repeated gradually take on the force of habits. Christ comes more and more to be

⁶ Matthew, Brother Joseph: "Department of Religion in High School" in *N. C. E. A. Bulletin*, 1927, p. 266.

⁷ Cooper, Rev. Dr. John M.: "The Content of the Advanced Religion Course," in *THE CATHOLIC EDUCATIONAL REVIEW*, 1922, p. 349.

⁸ Russell, Rev. William: "The Aim and Content of the High School Religion Course," *THE CATHOLIC EDUCATIONAL REVIEW*, 1924, p. 214.

⁹ Saint Paul's Epistle to the Corinthians, I, 23.

the subject of thought and the object of action—and what is this but a life of prayer and union with God?

Again, in the determination of the content of any source of study, as well as in the choice of proper methods of impartation, attention must be paid to the inherent characteristics of the group to which the subject is to be imparted. Adolescent characteristics are dominant and striking and must be reckoned with in determining an efficient course of religious instruction.

Psychologists of the age of adolescence maintain that knowledge should be unified if it is to make its best appeal to adolescent interest. "Not only is the individual to be dealt with as a whole; but the knowledge presented, in order to make its strongest appeal, must be set forth as a unified whole. The methods used must group the facts either as supporting general principles or as correlated in some useful mechanism or institution. Isolated facts at this age (adolescence) are losing their interest."¹⁰ Teachers who have followed the recent work of Henry C. Morrison of the University of Chicago will recall that he has contributed a very scientific and detailed elaboration of this idea of unification of knowledge in "The Practice of Teaching in the Secondary School."¹¹ The series of articles published by Sister Agnes Alma, O.S.D.,¹² in this magazine is an adaptation of the unit method in religion. Custom, until recently, has required a logical and theological rather than a psychological and social study of the doctrinal, moral and liturgical aspects of religion. Textbooks prepared for use in high school religion classes, dilutions of the texts used in theological seminaries for courses in theology, have impressed the adolescent mind with an irrelevant view of religion. Not infrequently, Catholicity in the mind of the youth is associated only with attendance at Mass on Sunday, or an occasional presence at some other ceremony of the Church. Centered around the life of Christ, religion becomes a unified whole, not isolated into moral, dogmatic and liturgical sections. The life of Christ as the central theme presents this proper unifying, vitalizing and

¹⁰ Pringle, Ralph W.: "Methods with Adolescence," p. 70. D. C. Heath and Co.

¹¹ Morrison, Henry C.: "The Practice of Teaching in the Secondary School." University of Chicago Press.

¹² Sister M. Agnes Alma, O.S.D., M. A.: "The Assimilation of Catholic Ideals Through the Eight Beatitudes."

coherent force to the material of the religion course, which is made a careful and cumulative development of this single, unifying concept.

In His teaching, Christ, as ever the greatest Teacher, fused the moral and dogmatic aspects of the ideas He sought to implant in the mind of His hearers. A study of the parable of the Good Shepherd,¹³ for instance, reveals admirably Christ's method of fusing the moral and dogmatic elements of religion. The doctrines of the love of Christ for souls and of the unity of the Church are most strikingly portrayed and blended with the moral duty of obedience on the part of the faithful to the Shepherd of the flock. Again, in the parable of the Prodigal,¹⁴ we find the teaching of the truth of God's love for sinful man and of the workings of Divine Grace, blended with the inculcation of the moral obligation of repentance and confession on the part of one who has offended an all-loving Creator. Again, in the story of Dives and Lazarus,¹⁵ how perfectly is the doctrine of hell fused with the study of the virtue of charity to the indigent. Illustrations to prove the point might be multiplied indefinitely.

The Catholic University of America in its outlined course of religion for its affiliated schools makes the Church the unifying concept. Psychologists are agreed, however, that the interest of high school students is more intense in a personality than in an institution. It is true in all periods of life, but more especially in the years of adolescence, that the most potent influence comes, not from abstract conceptions, but from living, personal embodiments of the moral virtues. Since the primary idea of religion is to be a close follower of Christ, it is of paramount importance to put the Friend of Youth before the student as his Model and Leader. Catholic life will then become a conviction and a devotion built around the personality and life of Christ.

Adolescents are hero-worshippers. The life of Christ as the core subject in religion capitalizes this adolescent characteristic by focusing attention on the personality of Christ. The truths of faith are given a living appeal. In English, in history, and even in science, according to modern effective methods, every effort is

¹³ Saint John x, 1-16.

¹⁴ Saint Luke xvi, 19-31.

¹⁵ Saint Luke xv, 11-32.

made to center the facts of the course around a group of living personalities. Why is it that we, who are privileged to know the Divine Personality of Christ, have been so slow in capitalizing in any persistent way the compelling appeal of that Personality in our training of youth in the paths of virtue? Why not assist our students in acquiring a personal and intimate love for Christ that is voiced in the highest type of admiration—imitation? His life can satisfy the strongest urge for love, can answer the deepest questionings of the human mind, and inspire the holiest heroism of the will. "Cannot Jesus, as of old, walk again in all reality in company with the children of this and succeeding generations? Young hearts need worth; they love the spirit of battle, the doing of things. Worth and battle and doing are not found in formulae and in creeds. Youths live on personalities, on ideals. They must do the same in religion. They must see Christ—see Him in His every-day actions, see Him in His acts of kindness, see Him in His miracles, see Him extend His look of understandingness to youthful hearts. They love to imitate their ideals. Ideals exercise the ascendancy over their hearts and minds. They get normally their motives where they get their ideals. The religious element in the ideal unifies the activity of the heart and will and mind."¹⁶

No memorizing of facts, no merely cold intellectual grasp of the details of Christ's life will accomplish all that is implied in capitalizing this adolescent characteristic of hero-worship in adolescents. Religion should be presented from the functional and dynamic aspect. Every teacher of English is familiar with the method to be adopted to draw the student to admire Francis Thompson and his "Hound of Heaven." The same methods must be utilized in religion classes. Christ's life must be made to stand before the mind of youth as that lived by a Real Person, clothed in flesh and blood, and united with the Divinity. It is not stupendously difficult to arouse the vision of a personality in the minds of high school students. They take naturally to imaginings and their lives are full of visions. Their characters are easily cultivated through ideals. The vision, the ideal set forth in the

¹⁶ Wolfe, Rev. J. D., S.T.D.: "Idealism in Culture." *Catholic School Journal*, September, 1927, p. 174.

suggested course, is the personality of Christ. Personal attachment to Him was the secret of the saintliness of the early Christians and of all holy souls down through the ages. It may become a potent force in the lives of the students of the present century, in our efforts to keep and win them for Christ. The life of Christ as the core subject in religion enables the student to attain this familiarity with and admiration for the personality of Christ and those associated with His life on earth. The contact, too, through the use of the New Testament is made by means of primary sources, not tainted by the pious additions of zealous but misinformed and unscholarly biographers.

The high school course, centering around the life of Christ, meets the adolescent craving for love and sympathetic understanding by fostering friendship with Christ. Psychologists are unanimous in voicing this craving as a characteristic of adolescence. Teachers universally testify to the desire of youth for friendship. The urge is insistent and offers a factor in the life of youth which cannot be overlooked by the successful teacher. If friends worthy of the name are not fostered, those who are counselors in evil will be found. Even in the case where the craving for friendship is satisfied in the personal attachment to a teacher, how much wiser it would be to direct it first and insistently toward friendship with the Friend of Friends, the Changeless Companion, not only of the age of adolescence but of the years dimmed by the shadow of the grave.

Much has been written of late emphasizing the importance and need of furnishing worthy permanent life interests for students on the secondary school level. Religion is, of course, the interest and concern of life of highest importance; but knowledge of dogmatic truths does not furnish the most satisfying or purposeful element in the life interest in religion. The interest must be such that it is capable of growth with the individual. It must satisfy not only the desires of adolescence but the needs of senescence. The interest which seems best calculated to satisfy these requirements is the development of a personal and absorbing friendship with Christ. Religion, if regarded as a personal relation with a personal God, will bring about an ever-deepening friendship with Christ. How many motives and urges and occasions in the life of

the Catholic are presented to develop a permanent interest in the life and personality of Christ. The reception of the Sacraments, attendance at the Holy Sacrifice of the Mass, prayer, all tend to entertain and increase an interest in the Personality Which is their meaning and their goal. What an urge to intensify love for Christ is presented in the liturgy which expresses the sublimest truths of our faith in a wealth of external symbolism.

Once the student has caught a glimpse of the spiritual beauty of the liturgy as it reveals the life of Christ, he will be eager to pursue his study of the Gospel scenes which are the justification and inspiration of the various acts of the liturgy. What is the Mass to us without intimate contact with the spirit and letter of the Gospel narrative of the Last Supper and the Passion? "The liturgy is the 'Great Project' which the Church has utilized from the beginning to train her children in the ways of social citizenship. It is the 'heavenly action' by which supernatural ideas, attitudes and habits are built up. Beginning with the first Sunday of Advent, the Church by means of her cycle of feasts and seasons reenacts for us the life of Christ."¹⁷

The daily use of the New Testament provides an opportunity for an intimate acquaintance with the Book of Books. It is almost unnecessary to call attention to the woeful ignorance of so many advanced students in regard to the New Testament. And yet, even for an understanding of many of the great literary masterpieces, a familiarity with its content is essential. To our shame we find non-Catholics far more intelligent regarding the Holy Scriptures than our fellow Catholics. May it not have been due, in some measure, to the daily reading of the Bible formerly in our public schools? The frequent hearing of the Sacred Word gives a familiarity earnestly to be desired. Even from the viewpoint of literature, what greater masterpiece could be put in the hands of our students? "What a glorious sweep of literary grandeur does not the Bible hold out to the teacher of language. Take the Sacred Book with its impress of divinity. Harken to the voice resounding through eternal silence, 'Be light made.' Behold the Hand Omnipotent raising the curtain on the creation of the

¹⁷ Johnson. Rev. George: "The Liturgy as a Form of Educational Experience." *THE CATHOLIC EDUCATIONAL REVIEW*, 1926, p. 529.

world. Consider its scenes and their settings, study its plots and their resolutions, its characters, climaxes and catastrophes. Contemplate the sublimity of the scriptural theme, the Word made Flesh, the Lamb slain for the redemption of the world. It is God's own recital of the world's story from its birth to the end of all created things. No book has ever surpassed it, nor ever rivalled it in literary magnificence, with its songs and its canticles, its odes and its epics, its idylls and its pastorals, its dirges and its threnodies, its sacred and awful Tragedy."¹⁸

Finally, the course is adapted to meet another great religious need of our day. The question of fostering vocations to the religious life is certainly a pertinent one for every religious teacher. This activity may be viewed not only as an effort to cooperate with the spirit of the Church whose need for laborers in the ranks of the religious orders is great; but it may be regarded, moreover, as an eloquent act of gratitude to the Lover of Youth for the grace of religious vocation granted to the individual teacher. "Dearth of vocations" is a phrase sounded universally in America. The dearth is not on the part of God, but rather on the part of those who hesitate to answer to His call. But what is the essential nature of religious vocation? Is it not the appeal of the loving Heart of Christ to "Come, follow Me"? Would not the persuasive forcefulness of that call be multiplied in its effects a hundred-fold if the students enlisted in the ranks of those pursuing a high school education had been brought under the attractive sway of the God-Man through a study of His Personality and the cultivation of His attitudes and ideals during the years of adolescence—if they had come to know by experience and by practice what is meant by "Following Christ"?

SISTER M. ROSE EILEEN,
St. Mary's Academy,
Alexandria, Va.

¹⁸ Baptiste, Sister M.: "The Department of Religion in Our High Schools." *N. C. E. A. Bulletin*, 1927, p. 258.

CHILDREN'S POETRY

Many believe that ordinarily children do not like poetry. They do like it, although they do not usually enjoy the poetry that grown-ups think they ought to enjoy. Children are nearer poets and more akin to poetry than many an adult realizes. It would be strange were it not so, for, even physically, the child's unsteady movements tend to become rhythmic, and his toddling to merge into a measured dance—

Deborah danced, when she was two,
As buttercups and daffodils do. . . .
But now her step is quiet and slow,
She walks the way primroses go.

There is no grace comparable to the unconscious grace of a child, unless it be the swaying of the lofty branches of a tree or the nodding of a rose upon its stem. And the child is aware of the pleasure of balanced movement. To test the fact, just put him within hearing of strongly accentuated music. His little body will soon be swaying to and fro in perfect time, or his little feet will dance out patterns as rhythmic as they are original.

Moreover, children are charmed with rhyme, and, having learned one, will repeat it with tireless glee. They may be simply instinctively exercising their vocal chords upon the words, but a reaction other than bodily accompanies the chatter. They are tickled with the sounds, and, if they are set off in the right direction, the little ones will make rhymes for themselves. In fact, any striking similarity discovered unexpectedly between objects that appeared to be wholly different from each other is as thrilling as a new toy. One tot of five and a half in quest of romance was filled with wonder when he studied out all by himself that d-o-g turned backwards spells God. Think of it! He knew them both. And surely he loved them both with all the ardor of his young being. No irreverence, rather unmixed spontaneous reverence at the marvel prompted him to ask his first teacher to write them side by side in her beautiful round hand at the top of his slate that he might glory in his finding while copying them over and over. With a child's sweet and bland simplicity, another name

for the bliss of the mystic, he was happy in discovering a bond of union between the Great Good God and the cherished creature playmate. He knew then as well as the poet that,

God wove a web of loveliness
Of clouds and stars and birds,
And made not anything at all
So beautiful as words.

Yet, to his great dismay, he was severely reprimanded and called worse than naughty at having dared to be so wicked. Needless to say, his initiative was crushed; he shrunk into himself and kept secret his future discoveries.

So do we act in regard to a child's taste for poetry. We demolish his fancies and anticipate his experience by scorning the whimsical flights that characterize true poetry for children and impose upon him "sober, steadfast and demure" lines that we, by study and discipline and dire need of solace, have learned to love. No wonder that he soon declares his independence of anything aesthetic and boasts that he "hates" poetry. We forget to look back into our own childhood, into the dawn of our thinking days, when we spoke in unstudied metaphors and personified the whole creation. We forget how we heard, by chance, some alliterative phrase or epithet and, in blissful ignorance of its meaning, went singing it all day long up and down the scale or in muffled monotone from the sheer joy of its feel upon our lips or of its sound in our heart and ears. We forget, too, how easily we soared over a strange or very difficult word when it came in company with a group of other words whose acquaintance we had already made. It soon conveyed a satisfying if not an explicit meaning drawn from the familiar context, or it contributed a delicious spice of novelty when it refused to be identified. We recall that the voyage of the Owl and the Pussy-cat lost none of its daring because we could not visualize "the land where the bong-tree grows." If only we could remember, we should not fail to understand what children love and why. No study of genetic or child psychology is as successful as an "unsophisticated memory." We are told by the late Sir Walter Raleigh that Robert Louis Stevenson retained his childish recollections so, and as a

result we have *A Child's Garden of Verse*, the finest collection of poems ever written for children.

Children are charged with imagination. It scintillates every time a poetic thought brushes them. It lights up every dull corner with mystery and brilliance. Reason provides a resting place, but fancy, between its long and airy flights, folds its wings upon it very rarely. Poetry, then, evidently should appeal most particularly to children, and it does so. They love it, but to ask them to study it is fatal. Forced analysis, versification, literary history, lessons, and morals destroy that appeal. After all, what have these to do with the art of poetry? Even in our advanced classes is not the criticism and study of poetry often mistaken for poetry?

"Up a hill and a hill" from Mother Goose and the delectable nonsense of Edward Lear and of Lewis Carroll is the beginning of genuine poetry. The transition from one to the other is imperceptible. The delight of the rhymed nonsense carries the child over to delight in artistic expression of beauty. Association of ideas has very much to do with the happy introduction of children to excellent poetry.

Judging from the child's tastes, we should know that the poetry first given to him should be emphatic in rhythm, definitely cadenced, and rhymed. The swing of it must awaken a pulsing response in the little reader or listener as does, for instance:

"Here we go in a flung festoon,
Half-way up to the jealous moon—
.....
All the talk we ever have heard
Uttered by bat or beast or bird—
Hide or fin or scale or feather—
Jabber it quickly and all together!
Excellent! Wonderful! Once again!
Now we are talking just like men."

A narrative element attracts more readily than pure lyric, but if the lyric be intensely vivid and musical, it will be equally loved. Yet melody and rhythm, without any narrative whatsoever, sufficed to make nursery jingles exceedingly alluring. No sense at all was needed, provided that the beat was martial and intriguing. Father Tabb's exquisite "Bunch of Roses" illustrates ideally the intermediate type of poem with which children can begin to learn lyrics a little more ethereal than the unfailing kind

like "The Road Song of the Bandar-Log" just quoted from *The Jungle Book*, by Rudyard Kipling.

Children in their games and "counting-out" devices so habitually make use of a certain kind of primitive poetry that it seems strange that they must find some point of contact with more pretentious poems before they will take to them heartily. If they find something familiar and loved, such as Mother, Father, baby, home, toys, games, or pets glorified by poetry, they are immediately favorably disposed towards the poem. And it is only just that they should not be asked to appreciate what they cannot understand; such unpsychological demands upon their powers have been to blame for the widespread youthful contempt for poetry. The familiar, the vivid, the concrete, their budding aesthetic sense discerns; the unknown, unless it be unknowable jumble of "Jabberwocky," the vague, and the abstract are too remote from their feeble artistic sense to impress as beautiful. They simply confuse. Of vital importance, consequently, is it that the adult who chooses poetry for little ones should know just how developed their aesthetic tastes are. It is disastrous to confound the subtle refinement of a cultured person's appreciation of beauty with the rudimentary simplicity of a child's appreciation. Both are delicate, but the first is the delicacy of a highly magnetized needle, seeking unerringly the steel of perfect art, while the second is the delicacy of a curling tendril reaching out for strength and vigor in the warm and brilliant sunlight. Obscurity, finesse, inversion of style are not qualities of children's poetry. Francis Thompson understood this fact well when he avoided his poetic "labyrinthine ways" only in the one poem he wrote for children. The contrast between the luxuriance of verbiage of all his other poems with the directness of speech in "Ex Ore Infantium" is a model lesson on poetry for children.

"Rhymed ethics," as Marguarite Wilkinson calls it, formerly was considered the essence of children's poetry. The historical survey of English and American works for the young folks shows some of the worst of this type. As odious as such sugar-coated pills are to honest-minded children, they would, no doubt, swallow them bravely were they not intended to deceive. The misrepresentation disgusts. So, likewise, do the rhymed books of

etiquette. Many an otherwise model child has changed the last line of,

Come when you're called;
Do what you're bid;
Shut the door after you . . ."

from

"Never be chid"

to

As all good little puppy-dogs do.

He was forced to the irony by the unnatural dressing up of plain instruction in the dainty garment of verse. It will not work. Children are not hoodwinked. They feel that rhythm and rhyme are pleasant things and are intended to give pleasure. When their function is misused, the little ones have nothing to do with the affair. If they are compelled to memorize the lines, they limit their reading and learning to that which is strictly prescribed and scout poetry ever after.

Very often, anthologies and literary readers reveal, the simple works of the great authors are not the ones given to children that they may meet true poetry at their own level. Instead, such mature, somewhat morose and retrospective pieces as "The First Snowfall" by James Russell Lowell, or "The Toys" from "The Unknown Eros" by Coventry Patmore are given them. Influenced by their instinctive desire for approval, or not knowing exactly what they do like, children may praise such poems and say that they like them. In the first, the father, in kissing his little daughter, caresses in spirit his other little girl underneath the snows, and his heart aches as the snowflakes fall upon her newly made grave. In the second, again it is parental emotion that is expressed. At his small son's bedside, a father laments having struck the child. Children are imaginative enough to fancy these emotions, but why induce morbidity? The poems have been included in children's books, no doubt, because of their playful titles or child characters. But poetry about children is not necessarily poetry for children. The former kind greatly outnumbers the latter, and careful study of the poems with childish titles is necessary before those can be selected that may wisely be offered the children.

Sentimentality, also, and love, unless put very boldly, are amiss in little people's poems. "Annabel Lee," that peerless love lyric of Edgar Allen Poe, evokes from 11 to 12-year-old children no response but a titter and finally a hesitant, "It's silly." The adventurous wooing of young Lochinvar, on the other hand, is received with acclamations of approval. Plainly, though, it is not the love in the ballad that the little boys and girls enjoy, but the dashing theme in as equally dashing verse. Were, however, the story of Lochinvar stripped of its bravado, it, no doubt, would fall as flat upon childish ears as does poor "Annabel Lee." Childhood passed, the melody and subjective nature of Poe's lyric will entrance these same children grown up. The inference is that there is a special time for the presentation of different degrees of poetry, and to mistake these times is to squander beautiful poems or to destroy the child's love of poetry.

After the nursery rhyme and nonsense verses, the most suitable types are the song lyric and the extremely simple narrative poem. Later the anthem and pastoral and longer narrative poem appeal. Wholly descriptive poetry is usually uninteresting to young people, unless it be a very brief piece such as the gem,

A violet by the mossy stone
Half hidden from the eye!
Fair as a star, when only one
Is shining in the sky.

But the modern child is rare for whom "the snail on the thorn" does not spoil Pippa's gladsome and thrilling little song:

The year's at the spring,
The day's at the morn,
Morning's at seven;
The hillside's dew pearled;

The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world.

Spoil it? Simple as it is, do children find it intelligible? Do they, after all, need to be assured that "All's right with the world"? Is not that child disturbingly abnormal who doubts,

and must, perforce, derive assurance from poetry that nothing is awry? Browning wrote that precious bit of optimism and put it on the lips of a child not for the sake of the blithe child but as a spiritual reveille for the somewhat bedraggled men and women who had lost their trust in God and man. Poets need not tell children that "God's in His heaven"; children teach that fact to poets.

Action, not speculation; daring, not tragedy and condolence, are the ideas to be brought out in children's poems. Passivity, no matter how heroic, is not a normal virtue of childhood. Milton's "Sonnet on his Blindness," therefore, is not a poem for childhood. Neither is "Break, break, break on thy cold grey stones, O sea," but the tragic "Brides of Enderby" by Jean Ingelow is. So, too, is "Prospice" by Robert Browning. Boys and girls, not quite realizing its full significance, glory in its bravery. "Horatius at the Bridge," and, in fact, all the *Lays of Ancient Rome*, are infallible to appeal to children midway through childhood. There is something reckless and determined that they take to in the lines.

By the nine gods he swore
By the nine gods he swore it.

Many children may, and some certainly do admire "Break, break, break," but the poignancy of the pathos does not reach them. The melody soothes and lingers; the sentiment is misinterpreted or lost.

Ballad themes and ballad rhythm are the very best for children. Bravery, adventure, and romance told in a rollicking inspiring way draw forth the unreserved appreciation of boys and girls. Even direst tragedy stirs the blood to zest and verve if only recounted directly and in impressive verse. Direst tragedy of an elemental sort, not the modern complicated type of tragedy which is effected by cynicism, by futility, and by the inadequacy of ideals. Beginning with the ballad of "Babes in the Woods," children manifest increasing delight in tragedy. The progression of their natural tastes in this respect is from undisguised "blood and thunder" to the subtly and heartrendingly tragic. *Macbeth*, reversed, would exemplify the development of a child's appreciation of the art of tragedy. The reckless challenge, "Lay on, Mac-

duff," would open the course in early boyhood when a fight to the death is glorious. But "So foul and fair a day I have not seen" would not convey its full meaning of the treacherous balance of good and evil until adolescence, at earliest.

Epic poetry, because it is so dramatic, vies for popularity with the ballad. "Hiawatha," sometimes called our American epic, the "Chansons de Geste," many parts of "Beowulf," and translation of the Homeric poems and of the "Aeneid" please best when they are read to children. These and other advanced but simple poems should be read to them before the children are able to read them for themselves. Children appreciate keenly more than they can understand, and listen with intelligible enjoyment to much that they would cast aside or awkwardly stumble over were they obliged to read it silently.

Yet one can never say what children in quest of a story may do. They may persevere, satisfied with the bits they can read intelligently, like one little girl who, reading blank verse all to herself and end-stopping every line, by happy accident or by over-eagerness forgot to wink after one verse and made the unparalleled discovery that "it went straight on." Never since has the exaltation of that moment been equalled. She untucked one foot from under her, laid the book tenderly in her lap, and stared off into space, marvelling that the mystery of poetry at last was solved. Is it something peculiar to childhood that the clarification was a mixed joy? Even though she now could follow the splendid narrative with facility, she missed in the regular and unhampered reading a secret, indefinable charm lent by the difficulty and obscurity. Are we always aiding a child when, with the light of our wisdom, we dissolve the "glory and the dreams" into "the light of common day"?

Rhythm impresses first and thought afterwards, a fact to be considered when introducing children to poetry. The forms, then, that should be given to children as they progress from Mother Goose to Shakespeare are the various simple lyric types: The song, the religious and the patriotic anthem, the ode; narrative forms such as the fable, the imitative, and the dialect poem. The drama, the complete epic, the sonnet, deeper odes, and psalms are too mature for children. Here and there may be exceptions, but the rule holds.

William Blake, Christina Rossetti, and Robert Louis Stevenson were the first to write superior poetry for children. Charles and Mary Lamb, before them, wrote a book of juvenile poetry as quaint as they themselves. The odd little stanzas written by Mary are too reminiscent of cautionary tales to continue undated, and those written by Charles are read today by men and women who, having exhausted his essays and letters, seek and cherish anything else that "Elia" wrote. Children, however, fail to respond to them. Isaac Watts (1674-1748), Mary Howitt (1799-1888), Ann (1782-1866) and Jane Taylor (1783-1824), and Mrs. Barbauld in England, and Alice (1820-1871) and Phoebe Cary (1824-1871), Lucy Larcom (1826-1896), Lydia Maria Child (1802-1880), and Sarah C. Woolsey, "Susan Coolidge" (1845-1905) in America were forerunners of Stevenson and Kipling and Walter de la Mare in England and of James Whitcomb Riley and Eugene Field in America.

Among the verses and occasional poems of the earlier writers are some very fine and delightful pieces that children still enjoy. Those who select poems for modern children would be unwise to omit the unpretentious little verses of the Taylor sisters and those of Alice and Phoebe Cary. Children's tastes are not yet fagged, and they rarely tire of old fashioned sentiments, especially when illustrated by the quaint little Kate Greenaway tots. Many of these poems, like Isaac Watt's "How doth the little busy bee," strike the reader of Amy Lowell and of Edgar Lee Masters as hackneyed and worthless, but the child will take up such verses with freshness of view. The whole world of literature is new and as inviting to him as life itself. He makes "haste to wander these old roads," and we can well envy him as did Rupert Hughes when he wrote:

O envied little parvenue;
... all things trite shall leap alight
And bloom again for you.

At present many in both England and America are interested in writing poetry for children. More are carefully compiling anthologies. Both circumstances represent the enlivened attention with which educators and writers are considering literature for children.

Most attractively bound and illustrated volumes are being published at a rapidity with which it is difficult to keep pace. One of the finest of these in make up and selection is *The Golden Staircase* by Louey Chisholm. The child goes up step at a time from the simplest of the simple to the landing just outside the door of maturity. The pictures, delicately colored, yet definitely enough to please eyes eager for bright things, are charming. Give a child this book, *An Argosy of Fables* by Frederick Tabot Cooper, and the six volumes of *My Bookhouse on the Stairs*, and with the Gospel stories he will have a splendidly equipped library.

Kate Douglas Wiggins and her sister, Nora A. Smith, have selected two volumes of poetry for children, both of which are good. One is called *Golden Numbers* and the other *Posy Ring*. *The Home Book of Verse for Young Folks* by B. E. Stevenson is also a superior collection. Palgrave's *The Children's Treasury of Lyrical Poetry*, needless to say, is an enduring anthology. The selections are planned to suit children between nine and ten, and fifteen and sixteen years of age, the preface informs us. It maintains as high a standard of poetry as is compatible with suitability to children. It differs greatly in tone from the more modern *Rainbow Gold* by Sara Teasdale and *Peacock Pie* by Walter de la Mare. *The Children's Treasury* contains great poems that children can appreciate; *Rainbow Gold* and *Peacock Pie* contain gay poems written with the children's peculiar interest and tastes in mind.

No anthologist is presumptuous enough to claim perfection for his compilation. Someone, he is well aware, will wonder why this particular poem was included and someone else why that particular poem was omitted. Fortunately, many books of poetry are prepared so that the selection may be wide and various. There are *The Cambridge Book of Poetry for Children* by Kenneth Grahame, *Lyra Heroica* by W. E. Henley, two *Books of Verses* by E. V. Lucas, *The Book of Famous Verse* compiled by Agnes Repplier, the *Children's Garland of Verse* by Grace Rhys, and *The Children's Garland from the Best Poets* by Coventry Patmore. Nine volumes of graded poems have been prepared by Miriam Blanton Huber, Herbert B. Bruner, and Charles Madison Curry. The set is called *The Poetry Book*, and represents great study of

children as well as of poetry. For smaller children, the *Saint Nicholas Book of Verse* is excellent. Mrs. Mary Budd and Joseph Osmun Skinner have gathered together the best verses and poems from forty-nine years of the magazine. Having made the anthology for their own children with apparent success, they shared it in 1923 with other children.

Sir Arthur T. Quiller Couch has chosen and edited *The Oxford Book of Ballads*, and even though he declares in the preface that "the Ballad has been dead, or as good as dead, for two hundred years," he has found some very lively ones written since that time. And the later ballads, in fact, are more appealing to children than the very early and original ones. The language is less difficult and the themes are not so mature. Early balladry, like the medieval romance, we may not fail to note, is not marked by timorous reticence. Less erudite but very much more attractive to little folk are *The Story Telling Ballads* of F. J. Olcott and the poetic legends by Eleanor C. Donnelly.

But from wheresoever poetry for children is chosen, whether from anthologies or from the complete work of individual authors, it must be presented attractively or its mission of pleasure will be thwarted. Pretty pictures illustrative of some rich line draw less imaginative children to read the accompanying poem and thus beguile the little ones to poetry. Today such excellent work is being done in book-making for children, that the volumes are as artistic as they are ready to hand and durable. The child is odd, indeed, who can resist a picture book. Yet, illustrations of juvenile literature are absolutely different from those of adult literature. Half-tones and vague outlines, however suggestive and modish they may be in the latest volume for men and women, are decidedly out of place in books for those not yet in their 'teens. Bold delineation, vivid colors, exquisite details almost to grotesquerie are needed in picture for children's books. So distinctive is the kind of art they demand that illustration for the young people is a specific field in which very few names have acquired celebrity.

Clever and close association of a poem with some excellent game, or plan, or experience is another means of leading very objective-minded youngsters to poetry. "The finest poetry was first experience; but the thought has suffered a transformation since it

was an experience." After an attack of the mumps and its enforced confinement, a child will marvel at Robert Louis Stevenson's power to tell in "The Land of Counterpane" what the little convalescent thinks he alone has done and so alone must bear in mind. Portrayal of these familiar subjects so clearly that the children can recognize them, especially if, like the make-believe, they be instinctive amusements of little folk, is the most common credential poetry can present to childhood. And there is scarcely a childish habit or fancy that some poet has not told of in verse. If these poems are chosen and read to the seven or eight-year-old at the psychological moment, the child will become tolerant of poetry, will ordinarily clamor for more, even for almost endless repetition of the identical poem. He will soon be seeking for himself and will, at least, not carefully shun everything printed in the form of versification.

Ideal, but rare, is the purely poetic appeal. Some few gifted children have a very strong aesthetic sense, have what would seem to be an inborn love of beauty. Their imagination is so strong and their power of visualizing so graphic that, without picture or transfer of interest from an event to the poetical relation of that event, they appreciate poetry almost instinctively. They thrill at the blithesome music of poetry; they are moved by its rhythm, and bask in its beauty even when, too ambitiously, they have heard or read a poem too advanced for their intelligence. Were all children so happily endowed by nature or by environment, much of the graceless emphasis upon the necessity of choosing poetry and prose suitable to children's interests and tastes would be obviated. Such a child, like Mary Lamb, might be tumbled into a library and trusted to find there the best as well as the best for her.

Illustrations and carefully prepared yet extraneous approaches to poetry, however necessary for beginners, should as soon as possible, without detriment to the developing taste for poetry, be neglected. At present it is difficult to winnow the subject taught to children from all the chaff of methods surrounding it. In literature, whose appeal is rather to the mind and imagination than to the senses, the sooner that appeal becomes purely literary the better. After all, dramatization, projects, and excursions, however invaluable in aids to study, are not literature nor an

appreciation of literature. The farther, therefore, that literature moves from methods of scientific study the more likely will it be treated as the cultural subject that it is. The greatest solace to be derived from poetry and prose is its affording of vicarious experience, its lifting the reader from actual and sometimes unpleasant surroundings into the idealistic. Now, if the child be taught to depend upon pictures, upon the objectifying of literature, its greatest purpose will very likely be defeated. We need vivid illustrations to call up the geography of Jericho, but literature provides its own mental pictures. Poetry can best plead its own cause; "beauty," we feel, "is its own excuse for being."

Types of beauty differ, nevertheless; and the same kind of poem or the same poem may not entertain all children. Nowhere more than in early childhood is the impressionistic method of literary criticism more justifiable. What children do not like, they discard, and rightly so. They discern some way that literature, particularly poetry, is intended to please. When it fails of that function, it is worthless. If a child has a repugnance for the account of the Civil War, he must struggle with that historical period until he has mastered it. He must study it. But if a child fails to respond to "The Blue and the Gray," he may cast it aside and will probably enjoy "Sheridan's Ride." At the sacrifice of no matter what pet theory that every child should know this or that particular poem or that all acquaintance with poetry must begin with this one unequalled lyric, children should be allowed to retain their correct view of the primary purpose of poetry, to please.

A SISTER OF DIVINE PROVIDENCE,
Melbourne, Kentucky.

THE PROGNOSTIC VALUE OF THE GEORGE WASHINGTON UNIVERSITY MENTAL ALERTNESS TEST AS AN ENTRANCE REQUIREMENT FOR UNIVERSITY FRESHMEN

Irrespective of the attitude we have toward higher education in this country, whether we favor a process of selection with differentiated instruction or whether universal secondary education is regarded as the more desirable, every institution employs some means of obtaining the best material possible. Even in such institutions as are obliged to admit all comers, the selective element is not absent. Often, in the latter case, from 10 to 15 per cent of the students admitted are dropped from the rolls within the first quarter. The "cutting" process is deep and extensive. In any event, the selective feature is not only unavoidable, but it is even practicable and practical. Since this is so, university authorities seek, and will welcome when found, any objective means which will facilitate this process of selection.

A number of psychological university entrance tests are obtainable. Among such the George Washington University Mental Alertness Test prepared by F. A. Moss, K. T. Omwake, T. Hunt, T. S. Petrie, W. M. Loman, may be mentioned. Having become especially interested in this particular test, the writer decided to subject it to experimentation. Accordingly, with the sanction of the authorities of Loyola University, an experiment was undertaken to gather information on and to determine, if possible, the following points with reference to this test: First, the prognostic value of the Mental Alertness Test for Freshmen college entrance, (a) when the results of the test are taken alone, and (b) when taken in conjunction with the student's high school record; and second, possible diagnostic value of the test in revealing particular individual difficulties or weaknesses.

The Freshman class of Loyola University, 1927-28, provided the subjects of this study. These young men were graduates of various high schools throughout Louisiana, Mississippi, Alabama and Florida.

With the opening of the academic year the Freshmen were assembled and the Mental Alertness Test given by the writer. The students had been advised that the test would form a part of their

entrance requirements, and accordingly, they were urged to do their best. The tests were administered under carefully controlled conditions in every respect. For the timing of the tests a stop-watch was used.

After the tests had been corrected and scored, the total scores were tabulated. This record was then placed aside for future reference at the end of the scholastic year, when the results of the year's work would be accessible. A very exacting study of each individual's results on the entire Alertness Test was now made with the hope of obtaining information possessing diagnostic value. If a student were found to be particularly weak on the "Information" test, this was noted. Similar notation was made with regard to the other test items, such as "Comprehension," "Reasoning," etc.

The general findings of the tests were then collected and given in a formal report to the assembled members of the faculty and instructors of the university. After due consideration of the report, and prompted by the desire of assisting the students in every way possible, it was decided to give individual attention to such students as seemed weak, as indicated by the results on the Mental Alertness Test. Accordingly, each instructor at the university was assigned for individual instruction a number of students whom he had in his class, whatever course that may have happened to be. This instruction was to be carried out in as indirect manner as possible, i. e., the student did not know that he was the object of individual attention in consequence of his result on the test, but supposed it to come as a result of his work in that particular course in charge of the instructor giving him individual assistance. Thus the student received no small amount of personal direction, which, in any event, must have been beneficial to him. In this way, too, earnest effort was made to help the student overcome his apparent handicap, as revealed by the test. At the same time it enabled us to gather some information as to the reliability of the Mental Alertness Test from the viewpoint of its prognostic value, not only when the student was left to his own resources but also in those cases where the individual received personal assistance as well.

The two following tables illustrate the salient features of the investigation. Attention is called to a number of facts relative to

the construction of the tables. In the first place, arithmetical averages, either for the high school or college work, are *not* given, because averages, though mathematically exact, very frequently are the basis of false interpretations, since averages tend to smooth out factors which may be of great value. To illustrate from Table 1: Student No. 4 has been rated as "V. G." (very good), though his marks range between 69-92. This one low score, 69 in Economics, would have so reduced the student's general average as to make the year's work appear much less favorable than it actually was. As a matter of fact, excluding this one poor mark, all others cluster very close to 90, or above. Other examples might be cited, e. g., student No. 57 is classed as "P" (poor) in high school despite the fact that his grades range from 70-97. In this instance there is one very good mark, 97; all others are closely grouped around 70.

It will be conceded at once that this "personal estimate" of the high school or college work embodies the element of subjectivity, and hence lacks the mathematical precision of the arithmetical average, median or mean deviation; and is therefore open to criticism. The writer, however, considers his personal estimate, obtained from a careful scrutiny of the individual's record card, equally as satisfactory as would be the reader's interpretation of arithmetical averages, if, instead of the personal estimates, these were given in the table.

Another point. The estimate of the college and high school work were separated by an interval of two months, the college record having been compiled first. Consequently, in only a few isolated instances did the writer recall the previous estimate of the student's college work when forming an estimate of his high school work. To have recalled the first estimate would naturally have proved an influencing factor in forming the second judgment. This was practically eliminated, however, by the time which intervened between the compilation of the two sets of estimates.

Further, the writer was personally acquainted with only a few of the students who form the subjects of this study. True, he had a number of them in his classes, but this did not exceed one-seventh of the total number. Hence personal bias, which may

not to be overlooked—nor can it be entirely eliminated—was reduced to a minimum.

It will be noted, also, that in a number of cases the student's high school record is not given. Whenever this occurs it is due to the fact that his records are not on file in the Registrar's office at the university; hence these are marked "* 'not available.' "

Table 1 is arranged according to the descending order of the students' point-score on the Mental Alertness Test, beginning with the highest score, 219, and going down to the lowest, 31. The table aims to facilitate comparison of the student's high school record, his score on the Mental Alertness Test and the result of his Freshman year's work at Loyola by putting these results into immediate juxtaposition with each other. The figures in column 1 refer to the individual whose high school record, score on Alertness Test and college record will be found on the same line opposite that number. Column 2 gives the range of marks for the four years of high school; Column 3, the personal estimate of the high school work. Column 4 is the score on the Mental Alertness Test; Column 5, the estimate of the Freshman year's work; and Column 6 the range of marks for all courses pursued during that year.

An examination of Table 1 reveals a number of interesting facts. In the first place, the remarkably close parallel between achievement in high school and Freshmen college work is striking. In the majority of cases, the student who did well in high school likewise did good work in his first year in college. Vice versa, those who did poorly in high school fared but little better in college. There are a number of exceptions in this regard, but these are not particularly outstanding. Beyond a doubt, if the coefficient of correlation between success in high school and success in Freshmen collegiate work were computed from the data of this table, the correlation would be higher than that given by Smith, who reports a correlation of .48 for the average of high school work and the average of the Freshman year.¹ So consistent are these results, as indicated in Table 1, that the present general policy of insisting upon a transcript of the applicant's high school record as a part of his college entrance requirements is seen to be

¹ Daniel Starch: "Educational Psychology" (Revised Edition), p. 68. Macmillan Co., New York, 1927.

TABLE I

Student	High School		Mental Alertness Test-score	College	
	Range of Marks	Estimate of High School work		Estimate of College work	Range of Marks
1	2	3	4	5	6
1.....	B-A	V.G.	219	V.G.	85-96
2.....	81-98	V.G.	190	V.G.	90-98
3.....	70-80	P.	185	P.	51-75
4.....	85-100	V.G.	180	V.G.	69-92
5.....	85-98	V.G.	170	V.G.	82-97
6.....	*	....	169	V.G.	87-94
7.....	70-98	P.	164	G.	78-93
8.....	70-92	F.	160	G.	73-90
9.....	83-90	V.G.	159	V.G.	88-99
10.....	75-94	F.	153	F.	55-85
11.....	D-B	P.	153	P.	65-85
12.....	77-97	G.	151	G.	66-95
13.....	88-95	V.G.	145	V.G.	79-100
14.....	76-97	G.	141	V.G.	87-99
15.....	*	....	138	F.	70-84
16.....	77-93	V.G.	135	V.G.	85-100
17.....	70-95	F.	133	G.	72-93
18.....	88-98	V.G.	132	V.G.	76-93
19.....	CC-AB	G.	132	G.	79-89
20.....	80-90	G.	132	F.	62-87
21.....	70-96	F.	127	G.	71-85
22.....	*	....	127	*Quit Sec.	Semester
23.....	80-80	G.	127	G.	78-85
24.....	80-94	V.G.	126	G.	79-90
25.....	*	....	126	F.	59-90
26.....	76-97	V.G.	123	V.G.	88-95
27.....	82-98	V.G.	122	V.G.	78-95
28.....	*	....	122	G.	58-97
29.....	79-99	V.G.	121	V.G.	80-95
30.....	70-95	F.	120	V.Poor	42-84
31.....	91-98	V.G. (Ex.)	119	V.G.	83-98
32.....	75-88	F.	116	G.	73-95
33.....	80-80	G.	116	F.	66-81
34.....	80-80	G.	115	G.	75-85
35.....	71-97	F.	114	G.	71-85
36.....	80-93	G.	112	G.	80-85
37.....	92-98	V.G. (Ex.)	111	G.	77-100
38.....	95-100	V.G. (Ex.)	110	V.G.	90-100
39.....	80-97	V.G.	108	V. Poor	Quit
40.....	80-92	G.	106	V.G.	72-95
41.....	70-91	F.	96	G.	63-92
42.....	77-96	V.G.	95	F.	76-84
43.....	80-96	G.	95	G.	72-85
44.....	*	....	94	G.	84-97
45.....	82-98	V.G.	94	V.G.	82-93

V.G.—Very Good; G.—Good; F.—Fair; P.—Poor; V.P.—Very Poor; Ex.—Excellent.

*High School records not available.

TABLE I (Continued)

Student	High School		Mental Alertness Test-score	College	
	Range of Marks	Estimate of High School work		Estimate of College work	Range of Marks
1	2	3	4	5	6
46.....	70-91	F.	93	P.	Ineligible for Exam.
47.....	75-89	P.	90	P.	66-79
48.....	*	....	90	G.	80-88
49.....	70-95	G.	89	Failed	
50.....	81-97	V.G.	88	G.	72-95
51.....	*	....	86	Quit school	
52.....	*	....	82	Withdrew Feb. 1	
53.....	*	....	82	Failed	
54.....	*	....	79	Dropped 1st Semester	
55.....	73-92	F.	78	G.	74-95
56.....	*	....	77	Dropped	
57.....	70-98	P.	74	P.	65-84
58.....	70-97	F.	73	F.	68-89
59.....	84-99	V.G.	72	V.G.	85-96
60.....	76-99	F.	72	G.	75-100
61.....	*	....	71	V. Poor	59-78
62.....	*	....	70	F.	80-90
63.....	75-85	F.	70	F.	77-84
64.....	*	....	69	Failed	
65.....	76-100	V.G.	63	G.	72-93
66.....	72-93	G.	59	P.	62-78
67.....	*	....	53	Quit Nov.	
68.....	*	....	50	P.	65-77
69.....	70-89	F.	45	F.	68-87
70.....	*	....	31	P.	65-78

fully justified. At the same time, however, it is equally as apparent, as the exceptions found in this table and the low correlation of Smith indicate, that the high school record does not afford positive assurance as to the student's collegiate work. There is no means of ascertaining in advance the reaction of an individual when he enters collegiate circles. The trial and observation method is our only resort, since we have no reliable—and possibly no valid—character-trait tests. And even if we did have such tests, they could give us nothing more than probability as to the individual's likely response. We now have such an index of probability in the student's high school record.

Another interesting point to be noted in the tables, and one perhaps of greatest importance for us in the present study, is the

lack of consistency between point-scores on the Mental Alertness Test and achievement in Freshman work. This point will be clearly seen in Table 2, where the material is massed in such a way as to make this fact stand out in bold relief.

TABLE II

Estimate of Freshman Year's Work				
Very Good	Good	Fair	Poor	Failed, Quit or dropped
Corresponding Scores on Mental Alertness Test				
219	164	153	185	127*
190	160	132	153	89
180	151	131	120	86
170	133	127	93	82
169	132	125	90	82
159	127	116	81	79
156	127	73	74	77
145	126	70	71	69
144	122	45	59	53
135	116		50	
132	115		31	
123	114			
122	112			
121	111			
119	96			
110	95			
106	95			
94	90			
94	88			
81	88			
72	78			
	70			
	63			

The numbers are the individuals' total score on the Mental Alertness Test. The numbers are placed in the column corresponding to the estimate of the year's work of the individual who obtained that score on the Test. For example: the subject who scored 219 did "Very Good" work in his Freshman year.

*Quit Sec. Semester.

An examination of Table 2 shows that the highest scorers did not always do the best work. Neither did a relatively low score necessarily portend mediocre work. In column one are found four students with point scores below 100 who did "Very Good" work. Column 2 shows nine students below 100 who did "Good" work. The lowest in this column obtained a score of only 63. In column

3 we find one subject doing "Fair" work whose score, 45, was so low that we might very well have, on the face of his test score, predicted failure for him. On the other hand, high test scores did not by any means serve as indices of satisfactory scholastic achievement, as is shown by column 3, 4 and 5 of this table.

Despite the lack of exact parallelism between point-scores on the test and academic achievement, however, it will be noted that, generally speaking, those who scored high on the test are, in larger numbers, found in the class of those who did well in their studies than is true of those who scored low. Apparently, then, the Mental Alertness Test, which has a coefficient of correlation of .84 with the Thorndike's General Intelligence Test and .83 with the Army Alpha, does give a fair indication of a student's mental power to pursue collegiate work. In so far as the test gives some measure of the individual's mental ability to pursue university work, it is serviceable. That it cannot be accepted as the sole criterion for admission to collegiate work is quite apparent, as the inconsistencies between results on the test and scholastic achievement, noted in the tables, clearly show.

Now, on the other hand, if it were found that a high degree of correlation existed between the individual's high school record and his result on the Alertness Test, then the two taken together might well serve as a secure basis for admitting the individual to college work. A glance at Table 1, however, reveals the fact that no such desired condition prevails. Numerous exceptions may be noted from top to bottom of the table.

And it is with these same exceptions that we are most interested, especially those at the lower end of the scale. That a student scoring 185, third highest out of seventy subjects of this study, should do "Poor" work in his college courses (he also did poorly in high school) might be the resultant of a great number of causal factors; it might be due to the formation of inefficient study-habits, undesirable character traits, etc., etc. Or it might even be that the student is one of the numerous victims of the multitudinous distracting, though enticing, extra-curricular activities which form so prominent part of present day secondary school procedure. In the latter case the student must be saved from himself, or from an unsatisfactory school environment which he has permitted to dominate him instead of his dominating it.

But the low scorer is the one who elicits our most sympathetic and serious consideration. Many of these, as seen in the tables, did eminently satisfactory work during their Freshman year. If they possessed inferior mental ability—and we do not say that they did—they have overcome this handicap by dint of hard and consistent labor. These are young men of character, the type of men we seek for our college students even though they may not be intellectual giants—though of course we want the intellectual giant as well; and there is nothing incompatible between intellectual power and soundness of character. On the contrary, the one should the more surely lead to the other. But we are here concerned with facts; many who scored low on the test were really good students.

Now it is clear that if the low score on the Alertness test, or dubious results on any other psychological test, had been accepted unqualifiedly as the basis for admission to college work, an irreparable injustice would have been committed against a number of these young men and a serious loss to the university would have followed. The latter, of course, is by no means as important as the former, for educational institutions have no other reason for existence than the proper training of our young men and women. But, in the selection of these young men and women for advance training, some care must be exercised if we are to safeguard the best interests of the individual himself, the parents, the college or university and, finally, the state. The evidence contained in the tables is sufficient to warrant the assertion, however, that the results of the Mental Alertness Test must be carefully weighed and cautiously interpreted before accepting or rejecting an applicant for college work simply on the strength of the test results.

The general statements in connection with this study may now be briefly summarized as follows: The study was made for the purpose of determining the reliability of the Mental Alertness Test as an instrument possessing such prognostic value as to be serviceable in selecting students for entrance to Loyola University. The evidence at hand convinces the writer that the test results, either taken alone or in conjunction with the high school record, do not provide a secure basis for such selection, or rejection. Undoubtedly there is a nexus between results on the test

and Freshman scholastic achievement, but the connection is not sufficiently close to accept the one as prognostic of the other. If the university were pursuing a policy of "exclusiveness" and were definitely limiting the number of its students, then the results of the test, taken together with the individual's high school record, would form an entirely justifiable means of selection; for the university would reserve the right of selecting whomsoever it chose and would not thereby incur the risk of doing an injustice to anyone rejected. But where the policy is one of openness and the attempt is made to give a sound training to all who are able to profit by it the test does not constitute a safe and practical means for selecting the entrants. Although the majority of students who do well on the test do fairly well in their Freshman work, by no means all who do poorly on the test prove to be undesirable students. And it is this latter class of students that we do not wish to exclude.

The test, however, served a very useful purpose in detecting probable weak students. No one can question the desirability of making such discovery as early in the year as possible. With this knowledge in hand, at the very beginning of the year, instructors may be enabled to adjust themselves accordingly. If we accept the pedagogic maxim—and the instructor who does not accept it hardly belongs in the classroom—that we are teaching students instead of textbook matter, then this early insight into the probable ability of his students will prove beneficial both to him and to them. On this score the use of the test can be recommended.

Over and above this general information as to the likely response of the student, attempt was made to determine the diagnostic value of the test, that is to say, to pick out the particular weakness of the student. A careful examination of the test results failed to yield useful information on this point. It was found that the student who did poorly on the "comprehension" test did relatively poorly also on all other tests. This is perhaps as we should expect, because poor comprehension would obviously result in poor information, reasoning, following directions, etc. The test, therefore, is of no great value in pointing out individual weaknesses, which information would have been desirable and beneficial in shaping the form of individual instruction which

could have been given. This latter point is not to be construed as a criticism of the test, for the test does not purport to be a diagnostic test.

Attention must also be called to another point. A number of the students who did poorly on the test were handicapped by language difficulties. They had received their high school training in Spanish and were not familiar with the English language. Several of these students were from South and Central America. For them the test was not valid.

One other interesting observation in connection with this study may be called to the reader's attention. This has to do with the distribution of marks in the different high schools from which the students were graduates. In the greatest number of cases the common 100 per cent scale was used. A few employed the less exact, though equally valid method of distributing marks as A, B, C, etc. But of chief interest was the condition found in one of the large high schools in this city, where, as will be seen in the table, nearly all students in all courses were assigned a grade of 80. The high school record card is a collection of 80's. To what extent this is a universal practice in that particular institution, the writer is not in a position to state, not having had access to records other than those of the individuals here tested who were graduates of that particular high school. If the practice is a general one, it is very difficult to see on what grounds it can be justified. For it is entirely reasonable to suppose that some of these students did work which would merit a grade "A," 93 or above. Moreover, just how far these variations in standards in the distribution of marks among the various high schools were reflected in the results on the Mental Alertness Test has not been ascertained. The number of subjects was too small to warrant any attempt at correlation.

Taken all in all, then, the following concluding remark summarizes the writer's attitude of mind toward the Mental Alertness Test: The test is not sufficiently reliable in prognostic value to repay the expense and effort in giving and scoring it, nor to justify its use as a basic entrance requirement in the selection of candidates for Freshman university work.

Notre Dame University,
Notre Dame, Ind.

LEO F. KUNTZ.

REPORT OF THE SUMMER SESSION

The nineteenth summer session of the Catholic University of America was opened on June 29 and closed on August 9. The enrollment was larger than that of any previous summer sessions. There were 429 Sisters and 52 lay women, a total of 481 students.

The Religious, representing 28 orders and congregations, came from 84 distinct motherhouses in the United States and Canada. Thirty-one states were represented in the registration and 48 dioceses of this country and Canada.

The following charts show the registration in detail for states, dioceses and religious communities:

CHART I

Sister Students.....	429
Lay Students.....	52
Total.....	481
Religious Orders and Congregations.....	28
Motherhouses	84
Dioceses	48
States	31

CHART II

Students According to States (Including Lay Students)

Alabama	3	Missouri	3
California	1	New Hampshire.....	3
Connecticut	42	New Jersey.....	25
Delaware	3	New York.....	55
District of Columbia.....	43	North Carolina	4
Georgia	7	North Dakota	4
Illinois	2	Ohio	25
Indiana	2	Pennsylvania	73
Iowa	5	Rhode Island	2
Kansas	4	South Carolina.....	11
Kentucky	14	Texas	19
Maine	2	Virginia	5
Maryland	50	West Virginia.....	7
Massachusetts	19	Wisconsin.....	26
Michigan	3	FOREIGN COUNTRIES	
Minnesota	6	Outremont, P. Q.....	13

CHART III

Students According to Dioceses

Baltimore	89	Minneapolis	2
Boston	8	Mobile	3
Buffalo	11	Newark	25
Charleston	11	New York	26
Cleveland	16	North Carolina	4
Cincinnati	6	Philadelphia	40
Concordia	2	Pittsburgh	7
Covington	3	Portland	2
Dallas	14	Providence	2
Dubuque	5	Richmond	5
Duluth	1	St. Louis	3
Fall River	11	St. Paul	2
Fargo	4	San Antonio	4
Fort Wayne	2	Savannah	7
Galveston	1	Scranton	6
Grand Rapids	3	Springfield	2
Green Bay	11	Syracuse	17
Harrisburg	20	Toledo	3
Hartford	42	Wheeling	7
La Crosse	4	Wilmington	7
Leavenworth	2	Winona	1
Los Angeles	1	Yonkers	1
Louisville	11	FOREIGN COUNTRIES	
Manchester	3	Outremont, P. Q.	13
Milwaukee	11		

CHART IV

Students According to Communities

Auxiliaries of the Apostolate....	1	Mt. St. Joseph, Ohio.....	2
Monongah, W. Va.....	1	Mt. St. Vincent, N. Y.....	4
Benedictines	24	Nazareth, Ky.....	6
Atchison, Kans.....	2	Charity, B. V. M.....	5
Bristow, Va.....	5	Dubuque, Ia.....	5
Duluth, Minn.....	1	Charity of Incarnate Word.....	2
Elizabeth, N. J.....	12	San Antonio, Tex.....	2
Ridgely, Md.....	4	Divine Charity	2
Blessed Sacraments.....	5	Arrochar, N. Y.....	2
Cornwells Heights, Pa.....	5	Divine Providence	5
Blessed Trinity.....	3	Melbourne, Ky.....	3
Holy Trinity, Ala.....	3	San Antonio, Tex.....	2
Charity	16	Dominicans	30
Baltic, Conn.....	1	Blauvelt, N. Y.....	2
Emmitsburg, Md.....	3	Caldwell, N. J.....	10

Grand Rapids, Mich.....	1	St. Louis, Mo.....	2
Newburgh, N. Y.....	10	St. Paul, Minn.....	2
St. Catherine, Ky.....	3	Stevens Point, Wis.....	1
Sinsinawa, Wis.....	4	Wheeling, W. Va.....	6
Foreign Mission Sisters of St.		St. Mary.....	19
Dominic	8	Buffalo, N. Y.....	5
Maryknoll, N. Y.....	8	Ft. Worth, Tex.....	14
Felicians	7	Mercy	65
Buffalo, N. Y.....	2	Belmont, N. Car.....	4
Lodi, N. J.....	3	Dallas, Pa.....	2
McKeesport, Pa.....	2	Grand Rapids, Mich.....	2
Franciscans	75	Harrisburg, Pa.....	20
Baltimore, Md.....	11	Hartford, Conn.....	23
Glen Riddle, Pa.....	21	Macon, Ga.....	1
Hamburg, N. Y.....	2	Manchester, N. H.....	3
Manitowoc, Wis.....	10	Portland, Maine.....	2
Milwaukee, Wis.....	9	Providence, R. I.....	2
Rochester, Minn.....	1	Savannah, Ga.....	6
Stella Niagara, N. Y.....	2	Notre Dame de Namur.....	3
Sylvania, Ohio.....	2	Waltham, Mass.....	3
Syracuse, N. Y.....	17	School Sisters of Notre Dame... 31	
Holy Cross	2	Baltimore, Md.....	28
Notre Dame, Ind.....	2	Milwaukee, Wis.....	2
Holy Family	5	St. Louis, Mo.....	1
Torresdale, Pa.....	5	Our Lady of Mercy.....	6
Holy Humility of Mary.....	5	Charleston, S. Car.....	6
Lowellville, Ohio.....	5	Precious Blood.....	4
Holy Names of Jesus and Mary. 13		Dayton, Ohio.....	4
Outremont, P. Q.....	13	Presentation	4
Holy Union of Sacred Hearts... 10		Oakwood, N. Dak.....	4
Fall River, Mass.....	10	Ursuline	21
Immaculate Heart of Mary....	4	Bryan, Tex.....	1
Scranton, Pa.....	4	Cleveland, Ohio.....	5
St. Joseph	54	Columbia, S. Car.....	2
Baden, Pa.....	4	Greenville, S. Car.....	3
Brighton, Mass.....	5	Louisville, Ky.....	1
Chestnut Hill, Pa.....	8	Philadelphia, Pa.....	1
Concordia, Kans.....	2	Springfield, Ill.....	2
Fall River, Mass.....	1	Washington, D. C.....	2
Garfield Heights, Ohio....	4	Wilmington, Del.....	3
Hartford, Conn.....	17	Youngstown, Ohio.....	1
Minneapolis, Minn.....	2		

Seventy-five lecture courses and six laboratory courses were offered. There were forty instructors, of whom twenty-six are members of the Catholic University faculty.

The following lectures were given: "The Struggles of Catholic Education in the U. S.," by Rev. Dr. George Johnson; "Methods of Teaching Bookkeeping and Accounting," by Dr. William M. Deviny; "The Work of the N. C. W. C.—Department of Education," by Mr. Francis M. Crowley; two lectures on "Interpreting Literature to Children," by Miss Grace Cokely; "The Mental Hygiene of Intellect and Emotion," by Dom Thomas V. Moore, O.S.B.; "Church Legislation as Regards Liturgical Music. Constitution of Pope Pius XI," by Rev. Dr. Wm. J. DesLongchamps; "What Good Is a Library?," by Rev. Francis P. Lyons, C.S.P.; "The Central Aim of Catholic Education," by Rt. Rev. Msgr. Edward A. Pace.

Two illustrated lectures were given during the Summer Session entitled "A Trip to Bengal, India," by Brother Anthony of the Holy Cross Foreign Seminary; "The Psychology of Collecting with Special Reference to Stamps," by Dom John E. Rauth, O.S.B.

Five motion pictures of "The Chronicles of America" were shown during the course of the Session. Dr. Charles H. McCarthy, Head of the Department of History, gave an interesting sketch of each picture as it was thrown on the screen.

Mr. Conrad Bernier gave a series of organ recitals during the Session, and Dr. Fritz Zoder gave a piano recital.

MARGARET M. COTTER,
Registrar.

EDUCATIONAL NOTES

GORGAS INSTITUTE SPONSORS SECOND ESSAY CONTEST

A second national essay contest on a health topic is scheduled for junior and senior students of high schools throughout the country, according to an announcement made by the Gorgas Memorial Institute, 1331 G Street, N. W., Washington, D. C.

Cash prizes for contest winners are again available through the generosity and interest of Mr. Charles R. Walgreen, Chicago, Illinois. There will be three prizes for winners of the national contest. First prize will consist of \$500 in cash with \$250 travel allowance to Washington, D. C., to receive the prize; second prize winner will receive \$250 in cash, and the winner of third prize will receive \$100 in cash. State winners will receive \$20 in cash and the winners of the high school contest will receive a bronze Gorgas Medallion. The subject selected for this year's contest is "The Gorgas Memorial; Its Relation to Personal Health and the Periodic Health Examination." The contest opens September 16, and all high school papers must be received at the headquarters of the Institute by midnight, December 10. High school winners will be chosen by faculty members. The winning paper will then be sent to Washington to Institute headquarters for entrance in the State Contest, the judges of which will be the State Commissioners of Health, the State Superintendent of Schools, and the Honorable Secretary of State. The national winners will then be selected by the U. S. Commissioner of Education, the Surgeon-General of the U. S. Public Health Service, and the Director General of the American College of Surgeons.

The Institute is officered by prominent physicians, dentists and laymen. President Hoover is honorary president; Rear Admiral Cary T. Grayson, of Washington, D. C., is the active president; and Dr. Franklin Martin, Chicago, Illinois, is chairman of the board.

SCHOOL RADIO CONCERTS UNDER THE DIRECTION OF WALTER DAMROSCH

Walter Damrosch's second season of radio concerts for schools and colleges is scheduled to open October 11 under the auspices

of the National Broadcasting Company. The concerts will be known as the N. B. C. Music Appreciation Hour.

Following last year's general plan, there will be four series of concerts graded from the third grade through the high school and the college. Each series will include twelve programs. Mr. Damrosch has worked out entirely new programs for the four series. He has also prepared a teachers' manual of questions and answers, similar to the one used last year, to supplement the broadcast. The purpose of these questions is to help the pupils to express their impressions of the concerts in words and to stimulate their imagination.

With regard to his plans for next season and the results of the past year, Mr. Damrosch said:

"I wish again to emphasize that these concerts are in no way to be considered as substitutes for local teaching. Instruction in singing and in instrumental playing and the formation of orchestral groups are most essential to proper musical development. This course is intended to supplement the music instruction already given in schools. It is a course in appreciation rather than in technique."

MORE ADULTS GO TO SCHOOL

Adult education in the United States increased 30 per cent last year over the number registered for class work in the previous year. The number of grown people enrolled in 1926-27 was 200,000, and, in 1927-28, 260,000. The Bureau of Education, which has just completed a bulletin on adult education, declared youth has no advantage over maturity in learning. "It is inclined to believe, in fact," said a statement from the bureau, "that when a man of forty-five and a youth of twenty are set to wrestle with any problem that constitutes an element in education, the older man, because of his experience and judgment, will more thoroughly master it." The bureau noted that as attendance of parents in schools has increased there has been an increased attendance also in day schools by children, since the interest of parents in getting an education has inspired them to greater effort to keep their children in school. The bureau expressed the view that the increased leisure time of American workers has been devoted to study.

KNIGHTS VOTE FUNDS TO AID UNIVERSITIES

The Educational Committee of the Michigan State Council, Knights of Columbus, is arranging to put into effect a State Convention resolution pledging \$300,000 for the welfare of Catholic students at the University of Michigan, and to erect a new dormitory on the new campus of the University of Detroit. The committee is headed by Martin E. Galvin, Master of the Fourth Degree, Michigan District.

GEOGRAPHIC NEWS BULLETINS SERVICE

The National Geographic Society, Washington, D. C., maintains the "Geographic News Bulletins" service for teachers to supply the need for authoritative, illustrated reports on the world's rapidly changing geography. The bulletins will be sent each week for thirty weeks of the school year to teachers upon request. Five bulletins with illustrations and maps go out with each issue. Teachers who request the bulletins should send twenty-five cents to cover mailing cost.

THE NATIONAL SOCIETY FOR THE PREVENTION OF BLINDNESS

The last year has seen the most widespread campaign for the prevention of blindness in the history of America, it is announced by Lewis H. Carris, managing director of the National Society for the Prevention of Blindness, in making public the society's fourteenth annual report.

The movement for the prevention of blindness now has behind it not only the organizations built up for this particular purpose but also, the report shows, the medical profession, the field of education, organized labor, the safety movement, the profession of social work, federal, state and local governmental officers and many groups of public-spirited private citizens.

Four hundred agencies are cooperating with the Society for the Prevention of Blindness. Among them are: The American Medical Association, the American Federation of Labor, the National Education Association, the League of Red Cross Societies, the National Safety Council, the National Organization for Public Health Nursing, the American Social Hygiene Association, the American Association of Industrial Physicians, the American As-

sociation of School Physicians and the state and provincial health authorities of North America.

"Men and women in every walk of life are now participating in the campaign to save the eyes of the nation," Mr. Carris said. "The project which has grown to such proportions in the last score of years began originally as an effort of a New York state committee to cut down the amount of babies' sore eyes at birth; this modest beginning has grown into a national society engaged in combating blindness or impairment of vision of any sort and at every age of life."

CATHOLIC SCHOOL JOURNAL CHANGES OWNERSHIP

The Bruce Publishing Company have purchased the *Catholic School Journal* from the Desmond Publishing Company of Milwaukee.

The September issue of the *Journal* contains the formal announcement of the transfer and an outline of the new editorial program.

Dr. Edward A. Fitzpatrick, Dean of the Graduate School of Marquette University and Chancellor of Mount Mary College, Milwaukee, will edit the paper, with the assistance of an editorial advisory board.

N. C. W. C. AMERICAN EDUCATION WEEK PROGRAM

American Education Week is to be held this year from November 11 to 17. The Department of Education, National Catholic Welfare Conference, is distributing to Catholic school officials a leaflet outlining a program for the week. This program, intended to promote sound discussion of present needs and past achievements of Catholic education, should meet the most exacting requirements of our educational institutions. The Department of Education, National Catholic Welfare Conference, suggests that all Catholic schools participate in the observance of American Education Week.

REVIEWS AND NOTICES

The Test and Study Speller. First, Second, and Third Books, Revised Edition, by Daniel Starch and George Mirick. Newark, New Jersey: Silver, Burdett and Co., 1928.

English spelling books, the outgrowth of glossaries and word lists made by the Middle Age scholars and Monastery teachers, have shown an attempt to select words that are common and usual rather than to embody all possible words or classes of words. Within recent decades the attempt to select the words which the elementary school should teach has been more scientific and thorough, but the principle of selection remains as it was in the days of Spenser and Mulcaster.

The Starch-Mirick Spellers of 1921 utilized this principle by basing their choice of words on six basic vocabulary lists and thus presented 3,800 words of "reasonably common occurrence in actual writing, but not words of uncommon occurrence." In the revised edition of 1928 we notice a greater reaction against the mechanical study of words and the monotonous reproducing of form. This edition, like its predecessor, stresses the idea that knowledge of meaning is an important determinant of spelling errors. New words are introduced in context: that is, in story form, in phrases, in groups according to common situation, or according to synonyms and antonyms.

The method of teaching spelling as suggested in this revision is true to the title: Test and Study Speller. The pupil seeks to locate the words which are difficult for him and studies these intensively. Specific directions for mastering hard words and spelling rules are given the pupils in the upper grades. Two characteristic features of these texts are (1) the abundant provision for review of frequently misspelled words, and (2) the systematic treatment of the use of the dictionary, including phonic analysis, syllabication, enunciation, pronunciation, definitions, prefixes, suffixes, and interesting histories of words.

A SISTER OF DIVINE PROVIDENCE,
Melbourne, Kentucky.

Cosmology, by J. A. McWilliams, S.J. New York: The Macmillan Company, 1928. Pp. x+242. Price, \$2.50.

The present work is intended to serve as a text for colleges. In his introduction the author explains what he means by Cosmology. One gathers that it is an attempt "to harmonize the findings of science in a true and consistent philosophy of nature." The author defines Cosmology as "a study of the general characteristics and basic principles of the material universe." He admits that all material substance, whether living or non-living, comes within the purview of Cosmology. Yet he deliberately omits the discussion of living things in his book. He is not alone when he assumes this position. There are others, for example, Nys of Louvain, who consign living corporeal and material beings to psychology. Here as in so many instances one may say: *Abundet quisque in sensu suo*. However, many still hold that the problem of life as distinct from the physico-chemical forces of nature is properly treated in Cosmology, as well as the origin and evolution of living beings.

The book is brief, perhaps too brief. Thus one notes that the author refers to the hypotheses of Moulton and Chamberlain.

The origin of the earth is stated correctly enough, but the author fails to give Chamberlain's famous planetesimal hypothesis which supposes that perhaps nine-tenths of the mass of the present earth has been formed by the infall of planetesimals. We do not find Moulton's or Chamberlain's works in the bibliography.

It must be acknowledged that there is really a need for a good college text on this subject. Moreover, it is not easy to write such a text, since it presupposes an extensive knowledge of the physical and mathematical sciences. The author manifests an acquaintance with the theories of Niels Bohr, Max Planck, Einstein, and Weyl. Altogether he has produced the most up-to-date textbook on Cosmology in the English language. It will, no doubt, supply much information to students seeking an ultimate explanation of the physical universe and will certainly arouse their interest and curiosity. We have reason to believe that the present issue of the book will soon be exhausted. We hope that the author will see fit to somewhat expand his valuable text in subsequent editions.

J. J. ROLBIECKI.

Teaching in Secondary Schools, by A. D. Mueller. New York: The Century Company, 1928. Pp. 452.

"All texts on high school subjects are alike," a student remarked recently, after a review of several of them. He amplified his criticism by saying that they were filled with needless repetitions and could be reduced in size without impairing their value. Be the merit of his appreciation whatever it will, Professor Mueller's work is a happy exception.

It seems to be characterized by a definiteness of purpose which is a distinct gain for the student. The language of the text is simplified so that the reader does not have to spend longer in discovering what the author meant to say than he can allow for assimilating the ideas presented. It is a book that is consistent with its own theory, the logical order yielding to the psychological.

In content, it presents nothing new or startling, though the latest theories have not been slighted nor neglected. The old, however, have been treated in such a way as to inspire the reader with a real appreciation of their true merit.

Eighteen chapters and a list of selected references comprise the work. A list of some of the chapter titles, "The Adolescent," "Motivation," "Discipline," "Effective Use of the Question," "Directing the Study Process," "Project Method," etc., gives some idea of the content.

The volume meets the need of a text for classes in secondary school methods as well, if not better, than many of the recent ones on the same subject.

JOHN R. ROONEY.

Principles and Practices of Vocational Guidance, by I. David Cohen, A.B., L.L.B., Pd.M., Principal of the Brooklyn Boys' Continuation School and Instructor of Vocational Guidance at the College of the City of New York, at Hunter College, and for the Brooklyn Teachers' Association.

Unquestionably the cause of vocational guidance in this country, as many other good causes, has suffered from faddism. Its necessity has long been apparent, and its unlimited possibilities, once revealed, have given extremists a valued opportunity to assert radical views that would make the school a factory training camp. Often those entrusted with the office

of vocational guidance have conceived of the school as a scientific employment agency. Vocational service has not always been entrusted to trained hands.

Despite these handicaps, vocational guidance is to remain a feature of the American educational system in most schools. Mr. Cohen in this extremely sane and rather lengthy exposition of its practices outlines a wide field for vocational counseling. "Vocational guidance," he says (p. 54), "is concerned with directing the individual, counseling him in the choice of a career, assisting him to find out his aptitudes and limitations, awakening in him thoughts of the future, showing him opportunities, and supervising his entrance into industry. . . . Successful vocational guidance leads to self-guidance and culminates in placement."

Towards this end Mr. Cohen would direct all social and religious activities. "Always a powerful factor in any scheme for individual development, the Church has facilities which should not be ignored in the attempt to reduce the evils caused by unwise entrance into the maelstrom of industrial activity. Not only can character be developed, virtues inculcated, and thoughtfulness stimulated, but the requirements for successful living can be imparted. From the pulpit should issue a clarion call for efficient and right living."

I think that most religious workers would agree with Mr. Cohen that even the Church has an interest in vocational guidance and that almost as many young people are moral delinquents today because they have not adjusted themselves vocationally as because of lack of spiritual integration. There has not been much constructive work done by Catholic schools in the line of vocational guidance, partly because of the paucity of numbers of students in Catholic high schools and partly because of their poverty. The amazingly high percentage of "drifters" who come from Catholic high schools to Catholic colleges attests this fact.

Mr. Cohen's work is characterized by sanity. He conceives of education in terms of social importance, as is evidenced from the statement, "The vocational counselor must bear in mind that intelligent citizenship is the capstone of vocational guidance." This work I recommend as especially helpful in its de-

scription of a method of administering guidance, of teaching occupations, and of training counselors. The case studies strike one as rather superficial. The chief criticism is that its objectives might have been accomplished in more condensed exposition.

MAURICE S. SHEEHY.

The School Visitor, by Sister Mary Salome. Milwaukee: The Bruce Publishing Company, 1928. Pp. 190.

The present volume is one of a series of monographs issued by the Marquette University School of Education. The theme is supervision, particularly as it is conducted by the community representative. The general aspects of supervision are presented in an inspirational fashion, and the treatment is interspersed with a number of helpful suggestions. The true position of the supervisor as an educational leader rather than a destructive critic is well set forth. Her relations to the teaching staff as well as to her own superiors are discussed in a spirit of complete frankness.

One element seems to have been overlooked, however, in this interesting volume, namely, the visitor's relations to the head of the diocesan systems. It is but natural and commendable that the community as such should be interested in the improvement of the schools they conduct, yet the connection between these institutions and the larger unit must always be kept in mind. Consequently, it would seem that space might also be found in the present work for a discussion of this particular phase of her duties.

Religious teachers can derive a deal of pleasure and of profit from a perusal of the nine chapters which comprise the volume.

JOHN R. ROONEY.

"Pax Christi: Letters to a Young Seminarist," by Rev. Edmund J. Gobel. Milwaukee: The Bruce Publishing Co. Pp. 203.

This book is intended for young aspirants to the priesthood, more especially, it would seem, for boys in the preparatory seminary. In a series of chapters, cast in the form of letters, "the author has tried to forewarn 'his chosen boy' of some of the pitfalls in his own student life and to lead him safely to the Sanctuary."

These chapters deal with such topics as vocation, prayer, Holy Communion, Confession, the priesthood, our Blessed Mother, purity, charity, love of study, good reading, vacation, and the like. A high ideal of the priesthood and of the requisite preparation for it dominates the thought of the author. His book contains much solid and practical advice, reenforced by appropriate natural and supernatural considerations.

The letter form has been selected apparently because it permits of a certain familiarity of tone and manner, yet the author's truth is too sober to sparkle and his style lacks the lightness of touch and the intimacy of the delightful letter. It is to be regretted, too, that he has not escaped the dangerous pitfall of the letter, desultoriness, a defect which impares the book's usefulness. However, his readers will find in this book "an incentive to holiness, priestly virtue, and increased religious perfection," and thus realize its author's aim.

J. B. TENNELLY.

Books Received

Educational

Bode, Boyd Henry: *Conflicting Psychologies of Learning*. Boston: D. C. Heath and Company, 1929. Pp. 305.

Burton, William H., Editor: *The Supervision of Elementary Subjects*. New York: D. Appleton and Company, 1929. Pp. xix + 710. Price, \$2.40.

Clem, Jane E., B. S.: *The Technique of Teaching Typewriting*. New York: The Gregg Publishing Company, 1929. Pp. 363.

Coleman, Algernon: *The Teaching of Modern Foreign Languages in the United States, a Report Prepared for the Modern Foreign Language Study*. New York: The Macmillan Company, 1929. Pp. xx + 299.

Columbia University: *Annual Reports, 1928*. New York City, Morningside Heights.

Connor, William L., A.M.; Jones, Lloyd L.: *A Scientific Study in Curriculum Making in Junior Courses in Business Education*. New York: The Gregg Publishing Company, 1929. Pp. 144.

The Duke Endowment: *Year Book, Number 1—Dec. 11, 1924*,

to Dec. 13, 1928. Charlotte, N. C., The Duke Endowment, Power Bldg.

Gray, Mason DeWitt: *The Teaching of Latin*. New York: D. Appleton and Company, 1929. Pp. xvii+235. Price, \$2.00.

Palmer, Anthony Ray: *Progressive Practices in Directing Learning*. New York: The Macmillan Company, 1929. Pp. xvii+300.

Schmidt, C. C.: *Teaching and Learning the Common Branches*. New York: D. Appleton and Company, 1929. Pp. xix+418. Price, \$2.25.

University of the State of New York, The State Education Department: *Twenty-fifth Annual Report, for the School Year Ending July 31, 1928. Volume One*. Albany: University of the State of New York, 1929. Pp. 299.

Whitford, William G.: *An Introduction to Art Education*. New York: D. Appleton and Company, 1929. Pp. xvii+337. Price, \$2.40.

Textbooks

Alpha Individual Number Primer, Alpha Individual Arithmetic, Book One, Part I, Book One, Part II, Combined Text and Workbooks. First Year. Boston: Ginn and Company, 1929. Number Primer, price 40 cents. Part I, price 32 cents. Part II, price 36 cents.

Barrows, Harlan H.; Parker, Edith Putnam; Parker, Margaret Terrell: *Geography, Southern Lands*. New York: Silver, Burdett and Company, 1929. Pp. vii+296.

Beard, Charles A.; Beard, Mary R.: *History of the United States, a Study in American Civilization*. New York: The Macmillan Company, 1929. Pp. xiv+680+xxxvii.

Culver, Carry Eugene, LL.D.; Rogers, Thomas Arthur, S.S.: *Organic and Food Chemistry*. Philadelphia: P. Blakiston's Son & Co., Inc., 1929. Pp. vii+212. Price, \$1.50.

The Sisters of the Order of St. Dominic: *With Mother Church, Books I, II, III, IV, V, Laboratory Manual in Religion*. Collegeville, Minn.: The Liturgical Press, 1929.

Dondo, Mathurin, Ph.D.: *Modern French Course*. Boston: D. C. Heath and Company, 1929. Pp. xiv+546.

Foote, Anna Elizabeth; Skinner, Avery Warner: *Makers and*

Defenders of America. New York: American Book Company, 1929. Pp. 348+x.

Gregg, John Robert: *Gregg Shorthand. Gregg Shorthand Progressive Exercises, Anniversary Edition.* New York: The Gregg Publishing Company, 1929. Gregg Shorthand, pp. 173. Exercises, pp. 108.

Hayes, Carlton J. H.; Moon, Parker Thomas: *Ancient and Medieval History.* New York: The Macmillan Company, 1929. Pp. xxi+893. Price, \$2.60.

Jones, George M.; Yates, Arthur: *Practical and Literary English.* New York: E. P. Dutton & Co., Inc., 1929. Price, \$1.90.

Matimore, Rev. P. Henry, S.T.D.: *A Child's Garden of Religion Stories.* New York: The Macmillan Company, 1929. Pp. x+280.

Matimore, Rev. P. Henry, S.T.D.: *Wonder Stories of God's People.* New York: Macmillan, 1929. Pp. xii+352.

Maurois, Andre: *Le Pays Des Trente-Six Mille Volontes.* New York: D. Appleton and Company, 1929. Pp. 148. Price, 96 cents.

Sisters of Mercy: *The Marquette Readers—Third Reader.* New York: The Macmillan Company, 1929. Pp. ix+262.

Morley, S. Griswold; Spaulding, Robert K., Editors: *Tres Piezas Comicas por Vital Aza.* Boston: D. C. Heath and Company, 1929. Pp. v+245. Price, \$1.00.

Place, Perley Oakland, Litt.D.: *First Year Latin.* New York: American Book Company, 1929. Pp. xxv+403.

Place, Perley Oakland, Litt.D.: *Intermediate Latin Lessons.* New York: American Book Company, 1929. Pp. viii+138.

Purcell, Richard J.: *The American Nation.* Boston: Ginn and Company, 1929. Pp. xi+742+xlvi. Price, \$2.12.

Rioseco, A. Torres; Kress, Margaret K., Editors: *Chilean Short Stories.* New York: Prentice-Hall, Inc., 1929. Pp. xii+168. Price, \$1.25.

Saavedra, Miguel de Cervantes: *El Cautivo*, edited by M. A. de Vitis and Dorothy Torreyson. New York: Prentice-Hall, Inc., 1929. Pp. viii+120. Price, \$1.00.

Schwartz, Julia Augusta: *From Then Till Now, Stories of the Growth of Friendliness.* Yonkers-on-Hudson: World Book Company, 1929. Pp. 309. Price, \$1.20.

Smith, Maxwell A., Editor: *Short Stories by French Romanti-*

cists. Boston: D. C. Heath and Company, 1929. Pp. v+294. Price, \$1.20.

Spalding, Elizabeth Hill: *English at Work*. Yonkers-on-Hudson: World Book Company, 1929. Pp. xix+297.

Stubbing, Maud C.; Watts, Genevieve M.: *Stories I Like with Pictures by Me, Something to Read and Something to Do, Motivated Seat Work, Silent Reading, Comprehension Tests*. Chicago: Hall & McCreary Company.

Theisen, W. W., Leonard, Sterling A.: *Real Life Stories, an Eighth Reader*. New York: The Macmillan Company, 1929. Pp. 504.

Tressler, J. C.: *English in Action, Books One and Two*. Boston: D. C. Heath and Company, 1929. Book One, pp. xi+468. Book Two, pp. xv+589.

Van Deusen, Elizabeth Kneipple: *Tropical Tales (Porto Rico)*. New York: Silver, Burdett and Company, 1929. Pp. 240.

General

Brooks-Bright Foundation Incorporated: *Prize Essays, 1929*. New York: 342 Madison Avenue. Pp. 143.

Harrington, Rev. H., M.A.: *The Sacrament of Penance, Treasury of the Faith Series*. New York: The Macmillan Company, 1929. Pp. 87. 60 cents.

Knox, Rev. Ronald A.: *The Church on Earth, Treasury of the Faith Series*. New York: The Macmillan Company, 1929. Pp. 90. 60 cents.

Maxlery, Chester C., Ph.D.: *Urban Democracy*. Boston: D. C. Heath and Company, 1929. Pp. vi+408.

Pierron, Rev. Joseph J.: *The Ave Maria Hymnal*. Milwaukee: The Bruce Publishing Company, 1929. Pp. 130. 60 cents.

Smith, George D., Ph.D., D.D.: *Faith and Revealed Truth, Treasury of the Faith Series*. New York: The Macmillan Company, 1929. Pp. 89. 60 cents.

Spalding, Henry S., S.J.: *At the Gate of Stronghold*. New York: Benziger Brothers, 1929. Pp. 208. Price, \$1.50.

Wyss, Johann David: *The Swiss Family Robinson*, edited by John Henry Groth, Modern Readers Series. New York: The Macmillan Company, 1929. Pp. 372.

Pamphlets

American Humane Education Society: *The Humane Bulletin for Use of Teachers, Humane Education Approved by the National Congress of Parents and Teachers, Lesson Cards*. Boston, Mass., 180 Longwood Avenue.

Bureau of Education Publications: Bulletin, 1929, No. 10, Colwell, N. P., M.D.: *Medical Education, 1926-1928*. Bulletin, 1929, No. 15, Lombard, Ellen C.: *Parent Education, 1926-1928*. Bulletin, 1929, No. 8, Rogers, James Frederick: *School Health Work, 1926-1928*.

Lord, Rev. Daniel A., S.J.: *When Mary Walked the Earth*. St. Louis: The Queen's Work Press.

1000 and One, the Blue Book of Non-Theatrical Films. Chicago: The Educational Screen, June 1929.

Paulist Pamphlets: Browne, Rev. M. J., D.D., D.C.L.: *Catholic Matrimonial Courts*. Conway, Rev. Bertrand L., C.S.P.: *Is There a God? Is There a True Religion?* Scott, Rev. Martin J., S.J.: *Marriage Problems*. New York: Paulist Press.

University of Iowa Studies; Studies in Education. Inman, James Henry, Ph.D.: *The Training of Iowa High School Teachers in Relation to the Subjects They Teach, a Study of 1,048 Graduates of Eleven Colleges*. Iowa City, Iowa: The University.

Wyer, Samuel S.: *Mining Engineering's Appeal to High School Seniors*. Columbus, Ohio. Fuel-Power-Transportation Education Foundations.